

TECHNIQUES OF BIBLE STUDY

by

Robert S. Westcott, Th.M., Ph.D.

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by Robert S. Westcott, Th.M., Ph.D.

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Phone/fax: 706-866-6125 email : rwest@westcott.org

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DEDICATION

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith."

(Hebrews 12:1-2).

To those who came before us and showed us the way, both in their lives and their teaching.

To our children, grandchildren, and all those who learned from our life and teaching that we cannot do the work of God unless we do it His way.

To all those who wish to know and follow the Word of God in both word and deed.

May all that follow us find that we have been faithful to our Lord and Savior, Jesus Christ, and to His Word.

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PREFACE

The Bible was never meant to be difficult to understand for the average reader. Yet, it contains the most profound thoughts ever introduced into the thinking of mankind. Sir Isaac Newton, one of the greatest scientists and mathematicians of history, stated that the Bible was amazing, in that the Bible was so simple that a child could understand it yet so profound that the greatest minds of man could never discover all the truth in it. Since we, as Christians, believe that the Bible is the inspired Word of God, we have the obligation to study the Scriptures to discover what God wants us to do and to become.

Hebrews 5:11-14 tells us that we, as believers in Christ, have an obligation to Him to become masters of the Word of Righteousness and to become teachers of this righteousness. As a young man I began seeking help to develop my understanding of the Scriptures, and was generally told by pastors and other Christians to wait until I had graduated from college when I could go to a good seminary where I could study the Scriptures in depth. As a result, I had to wait several years and struggle alone in my quest to understand the Bible. This help should be readily available for all growing Christians in every Scripturally sound church. Every church should become a Bible school, equipping the saints for the work of the ministry and the edifying of the body of Christ (Eph. 4:11-16; II Tim. 2:1-7; 3:15-17). These Scripture passages seem to indicate that all Scriptural pastors have an obligation to engineer their preaching and teaching so the faithful believers who sit under their teaching would have the equivalent of a Bible school education after being members of their church for a few years. Pastors should plan their training and preaching so the long term members of their church should have roughly the equivalent Bible training of a seminary graduate, including the ability to study the Scriptures in the original Greek and Hebrew. All their normal church members should be applying the teachings of the Scripture to their lives so that the character of Christ is visibly demonstrated in the character of each believer.

There is a principle that "If you give a man a fish he will eat for a day, but if you teach a man to fish he will eat for a lifetime". This handbook is designed to help faithful pastors to grow personally in their own spiritual skills. It is also designed to help these faithful pastors establish a Bible training program for their saints. Furthermore, it is designed for you as a serious disciple of Christ, who may be seeking the **truth** without the help of others just as I tried to do as a youth. This way you will be learning the truth of the Bible for the rest of your life, and will no longer be dependent on others to study and interpret the Bible for you. I pray that this system of Bible study will help you to open new doors in your understanding of the Bible. I pray that through this understanding your life will be meaningfully transformed. I also pray that through this transformation of your life you will have a powerful impact in the spiritual transformation of the lives of others. This will happen if they can see the love of Christ exemplified in your every word and deed (Col. 3:17, 23, 24) as well as understanding your clear presentation of the good news concerning salvation through faith in Jesus Christ (Mark 16:15).

These techniques of Bible study were engineered to help you unlock the meanings of Scripture in the most rapid manner possible. These methods of Bible study are also arranged in a systematic sequence to help you learn the Biblical truth with the greatest insight for the time spent in study. As you study these techniques, be sure to study a portion of the Bible with each method. Stay with that specific method of Bible study in going through various passages of the Bible until you automatically use that method in Scripture study

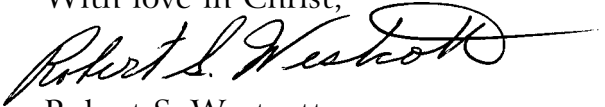
without having to think about the process. As you progress through this course of study you should add each new method of Bible study to your last method until you scientifically study the Bible as a habit. This will make you able to do most of these steps mentally every time you read your Bible. Discovering truth in the Bible is not done by accident. You have to look for it. Having a “Thus saith the Lord” ministry that is accurate and faithful to the Word of God is also not an accident. You will have to prepare yourself and your message carefully to be in complete harmony with all that God wishes your people to know, without adding your own contradictory ideas to that teaching. You will be excited to find how much easier it becomes to find the treasures of the Scriptures as you become expert in your searching skills. You should find that your Bible study will become easier for you, that your confusion concerning the meaning of Scripture is less, and that your hunger to go on in the Word of God is healthier as the days progress.

The methods presented in this handbook are the products of many faithful men who have made it their life’s work to help others master the Holy Scriptures for themselves. A great deal of these methods are those taught by Dr. Howard Hendricks and other professors at Dallas Theological Seminary. Others of these methods of Bible study have been developed personally in order to help me find the Bible’s answers to life’s pressing problems. I have tried to compress each section dealing with a specific method into as few words as possible with greater efficiency so that you, as a developing Bible scholar, could spend more time mining out the treasures of the Holy Scriptures, and waste less time in the wordiness of this author. I also firmly believe that you, as a teacher of the Word of God, will be less enslaved by the wordiness of commentators, many who contradict the Scriptures, if you master the Scriptures for yourself and become an independent scholar of the Bible. I pray that you, through the use of these Bible study tools, will develop a burning hunger for the deeper meaning of the Scripture, an intimately close walk with Christ throughout your life, and a life that takes on new character and meaning as you apply the Biblical truth that you are learning. I also pray that you will produce much fruit as you see others come to know your Savior and as you help them mature spiritually to walk with and serve Him.

When studying through this handbook, bypass the methods of Bible study that you have already mastered and are practicing in your daily Bible study, and go on to methods of study that you have not yet mastered. I have tried to emphasize these methods from the very beginning to encourage those who have just come into their relationship with Christ as Savior. When you train your new believers start them at the beginning and lead them to spiritual maturity.

I am also grateful to Kathryn who designed the cover, to Daniel for his technical assistance, for the love and support of Charles T. Weaver and my wife, Charity, who both labored patiently in editing this book and offered many invaluable suggestions to improve this work.

May the Lord richly bless you as you study His Word and may He give you excellence in your service to Him as you apply His Word in your life and personal ministry.

With love in Christ,

Robert S. Westcott

WHY STUDY THE BIBLE?

The most important step in life is the moment that you make a decision to trust Jesus Christ as your personal Savior. This decision results in God giving you forgiveness of sin and eternal life (John 3:14–18, 36; I John 1:7–2:4). The second most important step in life is when you make the decision that the rest of your life will be spent in honoring, serving and walking with Jesus Christ and to live a life of integrity that mirrors the character of Christ. The Bible is the Word of God, and has been given by God to help His children to walk with Him and to grow into the people God wishes them to become. The Bible produces peace and a worthy goal in life if followed. Those who merely ask “Why should I study the Bible?” miss so much in life that they are to be pitied. Those who love Christ feast on the Word of God and eagerly walk in fellowship with Him. Consider the following facts concerning the Bible which demonstrate its value and accuracy. As you learn more about the Bible you will develop an eagerness to study the Bible for yourself.

I. The Bible is an unusual book.

A. The authors were men from every walk of life who lived over a period of over 2,000 years. It was written by kings, shepherds, priests, military leaders, prime ministers, rich men, poor men, fishermen, a gatherer of sycamore fruit, a tax collector, a doctor, and possibly a philosopher (if Apollos wrote the Epistle to the Hebrews). It was written by authors who had received the best formal education available as well as by authors who had no formal education. The one common thread is that the Holy Spirit was working through these men to convey the exact message of God to mankind (II Pet. 1:20, 21).

B. The accuracy of the Bible: Regardless of the fact that the Bible was written over such a long period of time and by so many authors of such varied background, the Bible still gives evidence of unusual accuracy when it speaks about science, history, the psychological (spiritual) nature of man, or the prediction of the future. If you are unaware of the evidences for the inspiration of the Scriptures through Biblical accuracy be sure to study further on this subject. Write to Biblical Consulting Ministries concerning further materials for the evidences for the inspiration of the Bible or investigate your public library or Christian bookstore to search out the facts concerning the scientific, historical, prophetic, or psychological accuracy of the Bible.

II. The Bible claims to be the inspired Word of God.

II Tim. 3:15–17; II Pet. 1:20, 21; Mark 12:26 and 36; Acts 1:16; Psalm 119:9, 11; and Gal. 3:16 indicate that the Bible is inspired by God, is accurate, and that it is the only authority in spiritual matters. The scientific, historical, psychological and prophetic accuracy of the Bible gives strong evidence to substantiate this conclusion.

III. The Bible is the only authoritative source explaining the way of salvation through faith in Christ (II Tim. 3:15).

The historical fact of Jesus Christ, the miracles He performed, and the fact of His death and resurrection can be substantiated through solid historical evidence. There are literally thousands of times the evidences for the historicity of Jesus Christ, from hostile as well as friendly sources, than for the existence of Julius Caesar or any other great personage of His day. The spiritual value of the Bible rests in the fact that it explains the significance of the death and resurrection of Jesus Christ. The Bible explains that Christ's death is the act of God paying the penalty for sin that His character as a holy and righteous God demands so He can forgive those who turn to Him through faith (I John 2:2). When a person accepts by faith Christ's death as payment for his or her sins, by Christ's having paid the penalty for them already, God removes the guilt of sin and makes that person fit for eternal life (John 3:36). The Bible is the only authoritative source for this information and for our assurance of our salvation through faith in Jesus Christ as our personal Savior (John 1:12; II Tim. 3:15; Romans 10:13; I John 5:10–13).

IV. Studying the Bible changes the attitude of the person toward practicing sin and cleanses his or her life.

Eph. 5:26 tells us that those of us who trust Jesus Christ as our Savior are cleansed through the washing of water, which is the explained and applied word of God (the Greek word **Rema**). I John 1:9 also shows us that when we confess our sins God has removed our past guilt of sin and cleansed us away from all (*apopases-ἀπό πασης* in Greek) unrighteousness. Confession in the original usage meant (1) to say the same thing God was saying, (2) to mentally agree with God concerning the terrible nature and effects of sin, (3) to feel the same way God feels about sin since it put Christ on the cross and destroys sinners whom God loves, and (4) to be committed to stamping out sin first in our own lives and then in the universe. If we realize that our sin crucified Christ, and if we love Him, this truth will change our attitudes and appetites concerning the things for which Christ died. See also I John 2:3–4, and 3:6–10, I Pet. 1:14–19, 23, 2:24.

V. The study of the Scripture will mature the individual.

II Tim. 3:16–17; Eph. 4:11–16; and Hebrews 5:11—6:12 all emphasize that spiritual maturity is a result of the diligent study and personal application of the Word of God. These passages stress that all good works result from this spiritual maturity. Spiritual maturity will not develop without a thorough understanding and personal application of the Word of God.

VI. God commands us to diligently study the Bible.

God commands pastors to teach their people what the Word of God teaches (Eph. 4:11–16; II Tim. 4:2). God also declares that each believer is responsible to study the Bible for himself or herself (II Tim. 2:15).

PREREQUISITES FOR EFFECTIVE BIBLE STUDY

Many study the Bible as a great literary work or a profound collection of philosophies. They learn the basic sayings of the Scriptures, and study the traditions of the Bible, but they do not understand the implications of the Scriptures for their present lives as well as the Bible's implications for eternity. There are certain concepts that are prerequisite in order for a person to see the relevance of the Scripture, to make a person willing to work at understanding the Word of God, and to help a person apply what is learned to his or her life. Before a person will see the relevance of the Bible for daily life and apply the teachings of the Word of God to daily life the following characteristics must be found as part of the nature of the Bible student.

I. A personal relationship with Christ as Savior (I Cor. 2:14).

Before a person can effectively study the Word of God he or she must trust Jesus Christ as personal Savior. Saving faith is more than believing about Christ (James 2:19). Understanding that Christ died to pay the penalty for sin and that He physically arose from the dead, you must trust Christ as personal Savior in order to be saved from the penalty of your personal sin (Acts 8:30-35; James 1:18). An unsaved person can understand the facts of the Bible but is unable to understand and apply the spiritual truths of the Word of God (John 14:26; 16:13-15). There is a difference between believing the facts about Jesus Christ and trusting Christ as your personal Savior (James 2:19, John 3:16 with John 1:12).

II. A confidence in the authority of the Scriptures as the Word of God (II Tim. 3:15-17; II Pet. 1:10-21).

If a person does not believe that the Bible is inspired of God and is the authoritative rule for his or her life that person will not be willing to obey the Word of God and will be even less inclined to carefully study it. When the Bible student has encountered the evidence for the authority of the Bible and has his or her confidence in the accuracy of the Bible firmly established on the quantity of scientific, historical, or archaeological facts, the doubts that cause stress in so many will not be interfering with the joy of discovery, and the excitement of finding truth will dispel the depression caused by the confusion brought on as a result of doubt. The Bible student will delight in finding the truths of the Word of God because of this confidence that the Bible is the truth.

III. A desire for a pure heart.

Before a Christian will desire to understand the Word of God he or she must be willing to put away the sins in his or her life in accordance with the teachings of the Scriptures. Notice that in I Pet. 2: 1 and 2 the putting away of sin comes before the desiring to know the Word of God and the spiritual growth that results (James 1:21). Either sin will keep you from the Word of God, or the Word of God will keep you from sin (Eph. 5:26). If you believe that Christ died for your sins (Rom. 4:25) and if you love Christ, then you will not wish to practice these sins which put Him on the cross, and by this crucify Christ (John 14:15, 21, 23, 24; 15:15).

IV. Prayer (Psalm 25:4; 27:11; 34:11; and 119:9-11, 18).

A believer must seek the guidance of the Lord God that He help him to understand the passage of Scripture being studied (Eph. 1:16–18; Col. 1:9, 10). You have the best textbook (the Bible) and the best teacher (the Holy Spirit) concerning spiritual matters. You will never learn, however, unless you prayerfully study your text and listen to your teacher (II Cor. 2:10–16; Matt. 16:17; John 16:14).

V. An intense desire to understand the Word of God (I Pet. 2:1, 2; Matt. 5:6) and to remember what the Scriptures teach (Prov. 4:5–7).

If spiritually newborn babies are to intensely desire to understand the Word of God, how much more should older Christians wish to grow in the knowledge of the Bible and what it teaches! Do you desire to know the Word of God enough to work hard in trying to learn from it? Spiritual wisdom (the personal application of Scriptural knowledge) cannot come until the understanding of the Scriptures is attained. You cannot have heart-knowledge until you have gained head-knowledge. This requires diligent work at carefully studying the Word of God (II Tim. 2:15; I Pet. 3:15; II Pet. 3:18).

VI. Practice (Heb. 5:11–14; II Pet. 1:5; Phil. 3:10–14).

Merely learning Biblical doctrine is not enough. It must be applied to life to make any difference in your life. You must practice the Biblical truth you already know before you can retain and understand more truth. Either use the truth you have or you will forget it, and therefore, lose it. As you study the Bible, always evaluate your own life to make sure that you are actually doing what the Lord demands of you and are becoming what God expects you to be. Never wait for God to force you to do what is right. Make an unchangeable decision that you will obey what the Bible tells you to do and that you will use the Bible to help you to become the best person that you are capable of being through Christ. That way you will release the power of the Holy Spirit in your life through the study and personal use of God's Word.

BIBLE MEMORIZATION

Psalm 119:9–11 states, “Wherewithal shall a young man cleanse his way? By taking heed to Thy Word... Thy Word have I hid in my heart that I might not sin against Thee”. (KJV)

If you are going to become strong in Christ, you must also commit the Scriptures to memory so you will be able to recall the teachings of the Bible for all occasions. You must do this, first of all, so you can obey what God asks of you and so you can have immediate reference to the Scriptures for protection against temptation, for assurance in God’s promises, and for encouragement in times of difficulty. Secondly, you must commit the Scripture to memory so you will be able to share the true message of God through Christ with others in their time of need.

Some people have trouble memorizing Scripture. Memorization of the Bible can be helped if you develop a habit of following a system for strengthening your memory. (1) Shut out all other thoughts from your mind other than the thoughts that are related to the spiritual purpose as stated in the passage you are memorizing. (2) Set your mind on earnestly desiring to know and understand the passage you are memorizing. (3) Pray to the Lord to enlighten your mind to understand the passage you are memorizing and commit yourself to the Lord to obey the truth of the passage. (4) Read the passage and carefully seek the meaning until you understand it in the context of the Bible book in which the passage is found. (5) Read the passage you are memorizing out loud so you can hear it with your ears as well as read it with your eyes, sending the message of the passage to different receptor areas of your brain to strengthen your memorizing process. (6) Break the passage being memorized into logical theological phrases and notice the logical order of the theological statements of the passage. (7) Memorize each phrase of the passage, adding the phrases together as you progress to the next phrase. (8) Give the passage a title that will help you to remember the subject of the passage and will help you to remember the specific passage when you need it to solve a specific problem, answer a Bible question, or to help you resist a specific temptation. (9) State the reference where the passage is found. (10) Meditate on the meaning of the passage during the times you are doing other things and mentally list all the applications for the passage in your theological thinking, your daily life, your service to Christ, and your Biblical effectiveness in helping others. (11) Constantly review the passages that you know, going over your lists of passages you have memorized, concentrating on passages that you do not know or that you cannot remember accurately.

The following passages are suggested for your memorization to help you to be equipped for your future growth and service to Christ. Do not try to memorize these passages all at one time. This would be a burden that might cause you to give up. Begin by memorizing one verse in each doctrinal area. Try to memorize a verse each day. Go back over the verses you have already memorized to solidify them in your memory. Gradually try to memorize all the passages listed. Lastly, add new verses that you have discovered in your daily Bible reading to your list of verses you have memorized. Mix your Bible memory work in with your Bible studies over a period of time so you will be getting a broad overview of the Scripture in as short a time as possible. Make Bible memorization a habit that you will practice for the rest of your life.

The version that you choose to memorize from will probably be your standard for the rest of your life. It is important to memorize for your own understanding and so you can think Scripture when you are making decisions and seeking applications in your own life. You must also memorize Scripture so you can be effective in sharing Christ and the Word of God with others. Many people only accept the King James Version. It will be important for you to know this version. The New King James Version or King James II are excellent translations from the same Greek manuscripts as the King James Version. There are also many translations from other Greek texts which are clear and easily understood for the most part. It will be helpful if you compare the verse you are memorizing with one of the King James versions to see if they agree before memorizing the passage. The following is a list of versions you may wish to investigate before you decide on your study Bible which you will use for your memorization.

1. The King James Version (if you understand old English).
2. The New King James Version.
3. The King James II
4. The American Standard Version, 1901.
5. The New International Version.
6. The Amplified Bible.
7. The Williams New Testament.
8. The Phillips New Testament.
9. The New American Standard Version

If your major language is not English be sure to use an accurate translation in your own language for your study and Bible memorization. Memorize the following lists of passages. An easy way is to write them down on a 3 X 5 card with the reference on the back so you can carry the verses you are memorizing in your pocket and review them any time you can find a spare moment. Memorize the verses marked with an asterisk (*) first and then go back and memorize the rest of the passages.

I. THE TRUSTWORTHINESS OF THE BIBLE

The Bible claims to be the inspired and infallible Word of God (II Tim. 3:15–17). If this is so, and since God cannot lie (Heb. 6:18), then we can trust the doctrine and the promises of the Scripture for ourselves as well. You will not deeply desire to seriously study the Bible nor will you consistently apply it in your own life until you accept the trustworthiness of the Bible as the Word of God. The following passages are a few of the many internal claims that the Bible is the Word of God, without mistakes, totally to be fulfilled, and the unchangeable rule for our lives.

- | | |
|------------------|---|
| II Tim. 3:15–17 | * |
| II Pet. 1:20, 21 | * |
| Jer. 15:16 | |
| Heb. 4:12 | * |
| Mark 12:26, 36 | |
| Acts 1:16 | |
| Gal. 3:16 | |

II. SALVATION

It takes more than just belief about Christ to bring salvation. However, there is some specific knowledge necessary before a person can believe the truth of the gospel. One must believe that God exists (Heb. 11:6), that the Bible is true in all its statements (II Tim. 3:15-17), that Jesus is a true man in history (I John 4:2, 3), that He is God Himself, manifest in the flesh (I Tim. 3:16, I John 4:2, 3), and that Jesus died to pay the penalty for our sins (I Pet. 2:24). Then one can make a decision to trust Jesus Christ as personal Savior.

Memorize the following verses.

A. The sinfulness of mankind and its results.

Rom. 3:23	*
Rom. 6:23	*
Heb. 9:27	*

B. The righteousness of God.

Habakkuk 1:12, 13	*
Deut. 32:4	
Psalms 66:8	
Psalms 94:23	
Psalms 145:17	

C. Good works cannot save a person.

Eph. 2:8, 9	*
Titus 3:5	
Rom. 3:28	*
Gal. 2:16	

D. Jesus Christ is God Himself becoming flesh to die for our sins.

Is. 7:14	*
Is. 9:6	*
Is. 53:6	*
Micah 5:2	
Zech. 12:10	
Matt. 1:20-23	
John 1:1-3, 14	
Rom. 9:5	*
Rom. 5:8	*
II Cor. 5:21	
I Tim. 3:16	*
Titus 2:13	
I Pet. 2:24, 3:18	
I John 2:1, 2	

E. Jesus Christ is the only way to eternal life.

John 14:6 *
Acts 4:12 *

F. Trusting Jesus Christ as Savior is the only way to receive eternal life.

John 3:16
John 1:12 *
Rom. 10:9, 10, 13 *
Rom. 4:21–5:1

G. You can know that you have eternal life.

I John 5:10–13 *
John 11:25, 26
Heb. 6:18

H. You cannot lose your eternal life once you have it through faith in Christ.

Psalm 37:28
John 3:36 *
John 14:16–18
I John 3:2
Gal. 3:1–5
I Pet. 1:5
John 10:27–29 *
Rom. 8:1, 9, 18, 28–39 *
Rom. 11:29
I Thes. 5:9, 10
Heb. 13:5 *
Heb. 10:14
Heb. 6:17–20
Jude 1, 24

III. VERSES FOR NEW BELIEVERS

New believers have many questions concerning their purposes in life. Often they drift through life uninstructed by any Christian more mature than they are, and do not have their lives stabilized until much later and after many avoidable mistakes. The following verses will help to give you direction both with your own life as well as aiding you in helping other young believers.

A. New believers have a new nature through faith in Christ which should be manifested in the way they live.

II Cor. 5:17	*
Gal. 2:20	*

B. Baptism is commanded for believers as a testimony of their faith.

Matt. 28:19, 20	*
Acts 2:38	*

C. Faithfulness in church attendance is commanded for believers in Christ.

Heb. 10:25	*
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D. Personal dedication to Christ is necessary for stability in the life of believers.

Rom. 12:1, 2	*
Rom. 6:1–13	
I Pet. 5:9	
Eph. 4:27	
Matt. 6:33	
Heb. 10:25	

E. Temptation and how to resist it.

John 14:15, 21, 23, 24	*
I Cor. 10:13	*
I John 1:8–2:4	*
I Cor. 3:16	
I Cor. 6:19, 20	
I Cor. 15:33, 34	*
II Cor. 6:14–17	
II Cor. 10:5, 6	
Josh. 22:20	
Heb. 2:18	

F. Personal Bible study and obedience to the Word of God.

Ps. 37:3–7
Josh. 1:8, 9 *

I Tim. 2:15 *

Eph. 5:26 *

Eph. 4:11–16

Heb. 5:11—6:12

I Pet. 2:1, 2

Matt. 5:6

Prov. 3:5–7 *

Prov. 4:5–7

I Cor. 2:10–3:8

I Pet. 3:16, 17

I Sam. 15:22

G. The effectiveness of Biblical prayer.

John 14:14

John 15:7

John 16:24

Phil. 4:6, 7

James 4:3

James 5:16 *

I Pet. 3:7

H. Emotional health and spiritual stability.

Eph. 4:30—5:2 *

Col. 3:12–16

Gal. 5:22, 23 *

I Cor. 13:4–8 *

Rom. 8:18, 28

I Pet. 5:7

I. How to have courage in Christ.

Phil. 4:13 *

Phil. 4:19 *

Is. 41:10 *

Is. 26:3

Josh. 1:8, 9 *

II Tim. 1:7 *

Rom. 8:31–39

J. Sharing your faith with others.

Matt. 28:19, 20	*
Matt. 4:8	
Rom. 1:15–17	*
Acts 20:28	*

K. Helping and encouraging others.

Heb. 3:13	*
Col. 3:16	
I Tim. 4:6	
I Thes. 4:18	
I Thes. 5:11	

L. Defending your faith and sharing the reasons why you believe.

I Pet. 3:15	*
Col. 4:6	
II Tim. 2:14	
Matt. 28:19, 20	
Acts 1:8	*

M. Having a purpose in life and the courage to follow it.

Col. 3:17, 23, 24	*
Prov. 3:5, 6	*
Josh. 1:8, 9	*
Is. 40:32	
Is. 41:10	*
Eccl. 12:1, 13, 14	

N. Being a spiritual help to others.

II Cor. 10:5, 6	*
Gal. 6:1-5	*

O. A command to be holy.

I Pet. 1:15, 16	*
Eph. 5:3-7	

P. A description of godly people to follow.

Men: Psalm 112	
Women: Prov. 31:10–31	
I Pet. 5:1-4	

NOTES: OTHER VERSES TO BE MEMORIZED

SYSTEMATIC DAILY BIBLE READING

I. Bible reading and prayer daily. Set aside a period of every day for reading your Bible and prayer. When I was about sixteen I set aside an hour a day for reading my Bible. I found that when I was reading my Bible and praying that my mind was clear and I was able to accomplish much more with the rest of my time than if I neglected my Bible study and prayer. This time set aside for Bible study may be different in length and at a different time of day for each individual, but a daily time of Bible reading, reflection and prayer is important for everyone. Without this time of daily contact with the Word of God people tend to forget God in the rush of their daily lives. Decide on the time that is best for you and read your Bible daily. Then, as you go about your day, reflect on what you read and keep a running conversation going with the Lord in your mind as you follow your daily routine. Make every thought a prayer, realizing that God hears everything that you think. Commit yourself to doing what God asks of you that you have discovered in your daily Bible reading.

II. Read the Bible systematically. Since you have accepted Christ as your personal Savior, you need to learn as much about the Lord as you can as fast as you can. The Bible is the source of nearly all knowledge about God and His manifestation to mankind as Jesus Christ. Therefore it is important for you to spend time reading the Bible for yourself. I want to suggest a sequence for you to follow in your first complete Bible reading to make what you read in the Bible most understandable as you progress through the Scriptures. I also suggest that you try to set aside a specific time of each day for your private reading of the Scriptures. Read the Bible and pray at least an hour a day if you can. It does not matter that it is the same time every day, but you should spend the allotted time every day if you can. I also suggest that you make a check-mark at the chapter heading after you have read each chapter, and then, make another check-mark at the book name in your index after you have read each book of the Bible. This way you will be able to read systematically through the whole Bible in a short period of time. You can also use this section of the Bible study as a check list for your reading and as a record of what you have read as you are reading through the Bible for the first time.

III. Keep a reading notebook. Also, I suggest that you keep a notebook where you can briefly record the main idea of the book you have just read, the basic outline of the argument of the book, and list your favorite verses from the book for later memorization. That way you will be able to review what you have already discovered in each Bible book and find your favorite verses without having to search through the whole Bible for them. This will help you to learn the argument and teaching of the whole Bible as a unit, not only the argument of select disconnected portions of Scripture. See the sample notebook page at the end of this section. Copy the sample page and use it for your reading notebook.

IV. Memorize the order of the books of the Bible. You will find the task of locating a Bible book easy if you memorize the sequence of the Bible books. Memorize the names of the books of the Bible in their proper order. It is also important that you be able to find a specific book of the Bible when you are looking for it without having to look up the page number in the index at the beginning of your Bible. When the pastor or Bible teacher refers you to a passage of Scripture as a proof-text for the doctrine being taught, you need to be able to turn to the Bible book without getting lost. This can become as easy to do as finding a word in the dictionary or a name in the phone-book by knowing the position of the letters in the alphabet. The book of Psalms is exactly in the middle of the Bible. The book of Judges marks the end of the first quarter of the Bible. The Gospel of Matthew marks the last quarter of the Bible. You will have to compensate for your concordance and other reference materials in the back of your Bible.

A SUGGESTED READING SEQUENCE

The Bible teaches that people grow spiritually in a pattern of distinct steps. In each of these steps of spiritual growth there are specific emphases and specific patterns of thinking that the saints follow in the process of spiritual growth. In the first level of spiritual growth you should learn as much as you can about Christ and the Biblical doctrines concerning salvation. The second level of spiritual growth should concentrate on the permanent yielding of yourself to Christ to honor Him and serve Him with your whole life. This yielding of yourself to God gives you purpose in your life and polarizes you into preparing to serve God well in everything that you do. In the third level of spiritual growth you should concentrate on learning the contents of the Scriptures, the doctrines of the Bible, how to study the Bible for yourself, and how to defend the truth of the Scriptures. The fourth level of spiritual maturity concentrates on spiritual service.

The following reading sequence is designed to help you grow in your spiritual thinking. The position of each Bible book in this reading sequence has been chosen to help you develop the Biblical thinking contained in the main message of each book in the same step-wise pattern that is normal in Scriptural spiritual growth. I, therefore, suggest that you read the books of the Bible in the following sequence for your first complete systematic reading of the Bible.

1. As a new believer in Jesus Christ, read the historical books of the Bible first and concentrate on getting to know God as a friend as He manifests Himself to His people throughout the Scriptures. Start with the Gospel of John and the book of Acts. Then go back and read Genesis through Esther. Always read the Bible prayerfully. Ask the Lord to help you see how you should apply the Biblical truths in your life and to give you wisdom through the truth of His Word.

Read:

- John, Jesus Christ is God, and His work of salvation is sure.
- Acts, the work of the Holy Spirit in the early church.
- Genesis, the book of beginnings.
- Exodus, escape from bondage.
- Leviticus, true worship of God must be His way.
- Numbers, wilderness wanderings.

- __ Deuteronomy, preparing to enter the promised land.
- __ Joshua, conquest of the inheritance.
- __ Judges, failure by doing things our way, not God's way.
- __ Ruth, coming into the position of blessing through faith.
- __ I Samuel, failure through doing things the world's way.
- __ II Samuel, success through doing things God's way.
- __ I Kings, blessings in obedience, division in disobedience.
- __ II Kings, sinful leadership and the loss of the blessings.
- __ I Chronicles, a man after God's own heart.
- __ II Chronicles, increasing apostasy and decreasing hope.
- __ Nehemiah, the promised land restored.
- __ Ezra, the temple restored and worship renewed.
- __ Esther, God's people protected.

2. As a young believer, you need to focus your life in Christ as rapidly as you can. This begins with a permanent dedication of your life to Christ where you give yourself to Him once and for all time (Rom. 12:1, 2). If you have trusted Jesus Christ as your God who became flesh and died for your sins, then it is only logical that you should want to be God's friend, to honor, obey, and serve Him. When you take this step you open yourself to rapid spiritual growth and become spiritually teachable. Without this step of yielding yourself to Christ you will be resistant to growing spiritually and have a tendency to rebel at any of Christ's commands. In the next step in your Bible reading you should concentrate in your personal obedience to the Scriptures, on your obedience as a product of your salvation, and on your decision to completely and permanently yield yourself to the Lord to honor and serve Him for the rest of your life. Yield yourself to Him now if you have not yet done so. Pray: "Lord, since I believe that You died for my sins, and as my sins placed you on the cross, I now permanently yield my life to You. From this time on I will live for You and honor You in everything I do. Please teach me through your holy Scriptures and the enlightening ministry of the Holy Spirit how I should live for You."

Read:

- __ Matthew, the evidence that Jesus is the promised Messiah, the Christ.
- __ Mark, Christ as the Suffering Servant of Jehovah.
- __ Luke, Christ as the Great Physician.
- __ Romans, the doctrine of sin, salvation, sanctification, submission and service.
- __ I Corinthians, carnal Christians and their effect.
- __ I John, the evidences of true salvation.
- __ II John, dealing with false teachers.
- __ III John, the good and bad of church leadership.

3. As a growing believer, you should concentrate on the preparation of yourself to serve Christ effectively throughout the rest of your life. In this phase of your Bible reading you should be sure that you are obeying all the Scriptural commands that you are finding as you read through the Bible. You should also be looking for and listing all the Biblical instructions that God is giving you for your service for Him. **If you are going to serve Christ you must do it His way.** Use this time of Bible study to try to discover all the spiritual skills that you are going to need to develop in yourself in order to become completely proficient in your service to Christ (II Tim. 3:16-17). Begin to develop these skills in your Bible study. Ask more mature Christians who are well equipped spiritually to help you grow. Remember that you must walk with those who are wise if you wish

to develop wisdom (Prov. 13:20). This means that you must walk with the Holy Spirit in God's Word, and with those who have grown mature by walking with Him. Pray: "Lord, I have trusted You for my salvation and have given myself to you to honor and serve you with my whole life. Now, as I study your Word, help me to gain all the Biblical skills, knowledge and wisdom needed to glorify You and to be effective in Your service. I will apply whatever You teach me through Your Word to my own life first before I ever teach these truths to others."

Read:

- II Corinthians, encountering and overcoming obstacles.
- Galatians, the gospel of grace and spiritual growth.
- Ephesians, Christ and His true church.
- Philippians, getting to know Christ and His power.
- Colossians, true worship of Christ.
- I Thessalonians, confirmation of the saints in the truth.
- II Thessalonians, teaching concerning the coming evil.
- I Timothy, instructions for proper service to Christ.
- II Timothy, the true servant in the time of apostasy.
- Titus, establishing a true church.
- Philemon, responding to brothers in Christ.
- Hebrews, the person of Christ and the effects of faith.
- James, Biblical behavior demonstrating true faith.
- I Peter, developing holiness while surviving suffering.
- II Peter, recognizing error and applying the truth.
- Job, yieldedness, growth, and faithfulness through trouble.
- Psalms, spiritual exultation and victory.
- Proverbs, developing wisdom in the Holy Spirit.
- Ecclesiastes, man's foolishness and God's answer.
- Song of Solomon, the song of the beloved.

4. As a believer who is concluding his or her first complete reading of the Bible, you need to finish by reading the prophetic portions of Scripture. Remember that prophecy contains much more than merely predicting the future. The prophets were the spiritual diagnosticians of the nation and clearly revealed what was going wrong spiritually. As you read the prophets, concentrate on their teaching concerning Christ Himself, His past, present, and future, and the predictions concerning our future. Also concentrate on the godly character that the Lord is trying to develop in your life through the Scripture.

Read the following books:

- Isaiah, the fruit of man's unfaithfulness and God's grace.
- Jeremiah, a rebellious nation disciplined.
- Lamentations, the love and grief of God for His people.
- Ezekiel, the sinfulness of God's people and the departure of God's glory.
- Daniel, the end of gentile rule and the fulfillment of Christ's kingdom.
- Hosea, (Israel) rebellion, ruin, and restoration.
- Joel, (Jerusalem) the invasion and final restoration.
- Amos, (Israel) the perversion of holiness, resulting judgment, and final restoration.

- __ Obadiah, the judgment of Edom and the blessing of Jerusalem.
- __ Jonah, the disobedient missionary.
- __ Micah, warning against the approaching judgment of Israel.
- __ Nahum, warning against Nineveh.
- __ Habakkuk, why the righteous suffer and the wicked prosper.
- __ Zephaniah, (Judah) warning, the call to repent, and blessing.
- __ Haggai, worldliness instead of worship.
- __ Zechariah, an invitation to righteousness with victory.
- __ Malachi, the characteristics of false worship and the results.
- __ Jude, doctrinal and moral apostasy.
- __ Revelation, the tribulation period, the return of Christ, the millennium,
and the final judgment and reward.

NOTES:

MY PERSONAL BIBLE READING NOTES

Book of the Bible: _____ Date read: _____

THE MAIN THEME OF THE BOOK:

THE OUTLINE OF THE BOOK:

MAJOR DOCTRINES OF THE BOOK:

SUMMARY OF THE BOOK:

VERSES TO BE MEMORIZED:

NOTES:

BASIC BIBLE DOCTRINE

The theological term “doctrine” means the teaching in a complete and logical way of all that the Scriptures teach as a whole unit concerning any one Biblical topic, especially concerning God and His interaction with His creation. The original Greek term for teaching meant more than a general study of the Biblical facts. This Greek term meant that the teacher was conveying both knowledge and skills to the learners, and the concept that the learners were applying the truth learned in their own lives and service. **Teachers should never consider that they have taught until it is evident that the students have learned.**

Today you often hear Bible teachers and pastors dividing Bible books into “doctrinal portions, and practical portions”, stressing on occasion that doctrine is not practical, and that they are trying to make the teachings heard from their pulpit “more useful to the hearers rather than merely teaching doctrine.” These teachers also tend to stress that “believers do not need more knowledge of the Word of God, but that they need to apply what they already know.” While there is a germ of truth in this statement and every believer should apply learned Biblical truth, we still need to learn more Biblical doctrine and are commanded to do so by God (II Tim. 3:15–17; 2:15). Any teaching to the contrary is a dangerous teaching, and encourages disobedience to the Word of God. Remember that every doctrine of the Bible has practical applications in your life. If you have learned doctrine without seeing corresponding changes in your own life, this indicates that you do not really understand the doctrine that you have studied. Behavioral psychology denies the existence of the human spirit or soul in man and teaches that we should concentrate on the behavior of our people and stop trying to change their character by preaching the truth to them. Secular humanism, on the other hand, teaches that man is valuable as he stands, and that any effort on our part should be directed toward “meeting the needs” of people and helping them develop a “good self-image.” Many “pastors” and “Bible teachers” have become “Christian behaviorists” stressing social activity or have become “religious humanists” stressing human emotional needs and personal self-worth. They have ceased to be prophets of the Lord, and are no longer faithfully conveying God’s message to mankind and fulfilling man’s spiritual needs to be in a proper relationship with God, his Creator-Savior. Take responsibility for your own spiritual growth in Christ.

THE PROCESS:

Whenever you study Scripture notice and list the teachings of the passage being studied concerning the following doctrinal subject areas. List the doctrinal area, the specific doctrinal statement, and the specific verses where each doctrinal statement is made. Rewrite all the doctrinal statements in a logical sequence. Add any cross references of other passages that discuss the same doctrinal statements if you can remember them. List the implications for your life and the changes in your life that result from these doctrinal statements of the Bible.

DOCTRINAL AREAS OF STUDY

Biblical Doctrine is divided into nine areas of topical study. All of these areas of doctrine are interrelated, but each can be studied separately. These areas are:

- __ Bibliology, the nature and authority of the Bible.
- __ Theology proper, the study of the character of God.
- __ Christology, the person, nature and purpose of Jesus Christ.
- __ Anthropology, the fall and nature of mankind.
- __ Soteriology, the Biblical teachings concerning salvation.
- __ Pneumatology, the study of the character and work of the Holy Spirit.
- __ Angelology, the study of angels.
- __ Ecclesiology, the study of the church, the body of Christ.
- __ Eschatology, the study of the end times.

The following discussion is a brief definition of Biblical doctrine. This doctrinal discussion is not complete but will have to be amplified as you find more doctrinal information in your personal Bible study. You should study each passage mentioned in this discussion as you read the material below, and add to your doctrinal notes every time you study the Scriptures for yourself.

BIBLIOLOGY: THE STUDY OF THE HOLY SCRIPTURES

The Scripture teaches that the writings of the Old and New Testaments are the Word of God, verbally inspired in each and every part, and therefore wholly without error as given by God in the original manuscripts (Matt. 5:18; John 10:35; 17:17; II Tim. 3:16, 17; II Pet. 1:21). The Scriptures are altogether sufficient in themselves spiritually to guide us in our lives. The Bible is binding on us as our only infallible and authoritative rule of faith, character and conduct. We should, therefore, commit ourselves to learn the Scriptures, obey them, and conform to them in our feelings, character and behavior.

THEOLOGY PROPER: THE STUDY OF THE ONE TRIUNE GOD

The Bible teaches that there is only one true God (Deut. 6:4). God is personal (Mark 12:29), spirit (John 4:24), and sovereign (Psalm 135:6); perfect (Psalm 18:30; Matt. 5:48), infinite and eternal in His being (Deut. 33:27), holy (Is. 6:3), loving (I John 4:8), all wise (Psalm 104:24), all knowing (Psalm 147:5; I John 3:20), and all powerful (Psalm 65:6, Job 42:2, Gen. 18:14). God is absolutely separate and above the material universe as its creator (Psalm 104), yet everywhere present in the world (Psalm 139:7, 8) as the sustainer of all things (Col. 1:16, 17). God is self-existent (Psalm 90:2; Ex. 3:14), and self-revealing as three distinct Persons: the Father, the Son, and the Holy Spirit (Luke 3:22), each having a distinct ministry in God's relation to His creation and people (II Cor. 13:14; Is. 48:16).

GOD THE FATHER is the first personal manifestation of the Triune God (Matt. 28:19), Who is the creator of the human incarnation of Jesus Christ, the Son of God, the only begotten of the Father (John 1:14; 3:16). God also becomes our Father through faith in Jesus Christ as our personal Savior (John 1:12; Gal. 3:26; Eph. 2:19; 3:15; 5:1) whereby He imparts His divine nature to each of those who believe and keeps them secure in His power (Titus 3:4-6; I Pet. 1:3-5; Rom. 8:16, 17).

CHRISTOLOGY: THE STUDY OF GOD THE SON, THE LORD JESUS CHRIST

Christ Jesus is the second personal manifestation of the Triune God (John 8:19-28), the eternal Word (John 1:1-3, 14), and is the only begotten Son (John 3:16). Without any change in His divine Person (Phil. 2:5-8), He was born as man (Phil 2:7; John 1:14) by the miracle of the Virgin Birth (Luke 1:26-2:20; Matt. 1:15-23), thus to continue forever as both true God and true man (John 1:1-3; Heb. 2:16; 13:8). Jesus is one person with two natures, both God and human, bonded inseparably in one unique person, Jesus Christ. As man He was tempted in all points as we are (Heb. 2:18; 4:15), yet without sin (II Cor. 5:21). He is the promised Messiah (John 4:25, 26). As the perfect Lamb of God He gave Himself in death upon the cross (John 3:16, Heb. 10:4-14), taking upon Himself the sin of the world (I Pet. 2:24). Christ suffered sin's full penalty of divine wrath in our place (Is. 53:3-6). He arose bodily from the grave and was glorified (I Cor. 15:1-20). As our great High Priest (Heb. 2:17) He ascended into heaven (Heb. 4:14), there to defend us as our Advocate and Intercessor (I John 2:1, 2; Heb. 7:25). Jesus Christ is coming again at the end of this age (Acts 1:9-11) to resurrect the dead who had trusted in Christ and remove the living who are trusting in Christ (I Thes. 4:13-18). After the Period of the Great Tribulation Christ will return to the earth to reign on the throne of David for one thousand years (Rev. 20:1-6).

ANTHROPOLOGY: THE STUDY OF MAN

Man was a direct creation of God, made in God's image and likeness (Gen. 1:26-28; 2:7). By personal disobedience to the revealed will of God, the first people became sinful creatures (Gen. 3) and Adam became the father of a fallen race (Rom. 5:14-19) which is universally sinful in both nature and practice (Eph. 2:1-3; Rom. 3:10-23). Consequently, all humans are, by nature and choice sinful and lost (Rom. 3:10-23; Is. 53:6). In his natural state, therefore, man is alienated from the life and family of God (Eph. 4:18, 19), and is under the righteous judgment and anger of God (John 3:18, 36). Man has no possible means of salvation within himself through good works (Eph. 2:8, 9; Titus 3:5; Gal. 2:16).

SOTERIOLOGY: THE STUDY OF SALVATION

Salvation comes only by grace (God's undeserved kindness) through faith (Eph. 2:8-9). Salvation is the free gift of God, neither deserved, earned, nor secured in part or in whole by any virtue or work of man (Rom. 3:28). Salvation is received only by personal faith in our Lord Jesus Christ (Gal. 2:16; John 14:6), through His death on the cross for our sins (I Pet. 2:24) and made effective through His resurrection from the dead (Rom. 4:24, 25; 10:9, 10). All true believers have the gift of eternal life through faith in Christ as a present, permanent possession (John 3:36; Eph. 1:4-14; Psalm 37:28; John 10:27-29; Rom. 8:35-39), a perfect righteousness (Rom. 4:21-5:1), sonship in the family of God (Eph. 1:5; Gal. 3:26), a deliverance and security from all condemnation (Rom. 8:1), every spiritual resource needed for life and godliness (II Pet. 1:3), and the divine guarantee that they shall never perish (John 3:36; 10:27-29; Psalm 37:28; Rom. 8:37-39). We also believe that this salvation effects the whole individual (II Pet. 1:4-8), and that there is no possibility for salvation apart from Christ (John 14:6; Acts 4:12). We, therefore, recognize our responsibility to carry the good news concerning Christ to a lost and perishing world in accordance with the great commission (Matt. 28:19, 20).

RIGHTEOUS LIVING (Eph. 4:1–6) and **GODLY WORKS** (Eph. 2:10; Titus 2:14): A righteous life does not purchase salvation in any sense (Eph 2:8, 9), but is the proper evidence of the believer's relationship with Christ as personal Savior (I John 2:3, 4; 3:9). Therefore, all believers have the responsibility to immediately and completely obey the Word of God (James 1:22), seek the things which are above (Col. 3:1), and walk as He walked (I John 2:6). A victorious and fruitful Christian life is possible only for those who, in gratitude for the infinite and undeserved mercies of God, have committed themselves wholly to Christ for His service (Rom. 12:1, 2). The absence of a righteous life indicates that a person has never ever trusted Christ as Savior (I John 2:4; 3:6–10).

PNEUMATOLOGY: THE STUDY OF THE HOLY SPIRIT

The Holy Spirit is the third personal manifestation of the one Triune God (Matt. 28:19). He is the divine agent in nature (Ps. 104:30), revelation (II Pet. 1:21), and inspiration (II Tim. 1:7). He convinces the world of sin, righteousness, and judgment (John 16:8). The Holy Spirit secures us as believers in Christ through His ministries of baptizing each true believer into the body of Christ (I Cor. 12:13), regenerating the spirit of each believer (Titus 3:5), sealing us as a guarantee of our inheritance in Christ (Eph. 1:14; 4:30) and indwelling us from the moment of saving faith in Christ for all eternity (John 14:16, 17), guaranteeing our security in Christ. Rom. 8:9 states that if a person does not have the indwelling Holy Spirit that person is not one of His. The Holy Spirit guides (Rom. 8:14), sanctifies (I Cor. 6:11; Heb. 10:10, 14), teaches (John 14:26), and fills or controls (Eph. 5:18) believers who daily are surrendered to Him.

ANGELOLOGY: THE STUDY OF ANGELS

Angels were originally created by God as holy beings (Col. 1:16; John 1:3), having a spiritual form of body (Ps. 104:4), and minister to those who are the heirs of salvation (Heb. 1:14). Angels, although spiritual beings, can appear as normal men to fulfill the purposes of God (Gen. 18:2–22; 19:1–5, Matt. 1:20; John 20:12). At some time in the past some of the angels rebelled against God and became the embodiment of evil (Gen. 6:1–4; II Pet. 2:4). These fallen angels are believed to be the demons as mentioned in the Bible who oppose the work of God. Fallen angels will be judged and eternally confined in the Lake of Fire without hope of redemption as will all humans who reject Christ as Savior (Matt. 25:41; II Pet. 2:4; Jude 6).

SATAN really exists. Satan was originally created as a holy and perfect being (Eze. 28:13–17), but through pride and wicked ambition rebelled against God (Is. 14:13, 14), thus becoming utterly depraved in character (Eze. 28:15, 16). Satan is the great adversary of God and His people (Rev. 12:9, 10), leader of all other evil angels and spirits (Rev. 12:3–9), the deceiver and god of this present world (II Cor. 4:4). His powers are vast, but strictly limited by the permissive will of God Who overrules all Satan's wicked devices for good (Job 1:1–22; I John 3:8). Satan was defeated and judged at the cross (Heb. 2:14; Col. 2:14, 15), and, therefore, his final doom is certain (Is. 14:15; Rev. 20:10). We as believers in Christ have the responsibility to resist (James 4:7) and overcome Satan (I John 2:13, 14) and his evil only in the armor of God (Eph. 6:10–18), by the blood of the Lamb (Rev. 12:11), and through the power of the Holy Spirit (Eph. 6:10–18; Gal. 5:16–23; I John 4:4).

ECCLESIOLOGY: THE STUDY OF THE CHURCH, THE BODY OF CHRIST

THE CHURCH: The church consists of all those who believe in Jesus Christ as personal Savior from the beginning of the indwelling ministry of the Holy Spirit at Pentecost until the church is removed at the second coming of Jesus Christ (Acts 2:36–47; I Cor. 1:2; I Thes. 4:13—5:10). The distinctive of the church is that every believer in Jesus Christ as personal Savior has the indwelling Holy Spirit as a permanent companion and guide (Rom. 8:9; John 14:16). The church, the body of Christ, was still future when Christ spoke of this before His death and resurrection (Matt. 16:18; John 14:16). The universal church is not an “invisible church” but is manifested physically in each generation wherever and whenever true believers in Christ meet together for worship and service (Heb. 10:25).

THE LORDSHIP OF JESUS CHRIST: In many groups today the Lordship of Jesus Christ is often misinterpreted for blind obedience as a prerequisite for salvation. The Scriptures emphasize the doctrine of the Lordship of Christ (I John 4:2, 3; Rom. 10:9, 10, 13; see Joel 2:32), that He is truly God Himself manifest in the flesh (Rom. 9:5; I Tim. 3:16, Titus 2:13). He alone is the head of the church, the Body of Christ (Eph. 1:22; 4:15; Col. 1:18), into which all true believers are immediately baptized by the Holy Spirit upon their placing faith in Jesus Christ as their Savior (I Cor. 12:12, 13). All members of this one spiritual body should assemble and identify themselves in local churches (Heb. 10:25) and govern their lives in accordance to the Scriptures (James 1:22). Any member of this Church who is not living in obedience to the Scriptures must be lovingly yet firmly disciplined in accordance to the teachings of Scripture and restored if willing (Gal. 6:1; Rom. 16:17).

THE PRIESTHOOD OF ALL BELIEVERS: Each believer in Jesus Christ as personal Savior stands as a priest before God (I Pet. 2:9). Christ is our Great High Priest (Heb. 4:14) and through Him every born-again believer has direct access into God’s presence (Heb. 10:21, 22) without the need of a human priest to mediate between God and man (I Tim. 2:5). Each believer in Christ has the right and the responsibility to personally study and correctly interpret the Scripture guided by the Holy Spirit (II Tim. 2:15–17). Each believer in Christ has the obligation to be faithful in the study of God's Word, to obey the commands of God, and to be constantly before God’s presence through prayer for ourselves and each other (I Thes. 5:17).

THE IMPORTANCE OF THE LOCAL CHURCH: The local church, as a New Testament church, is a local assembly of individuals who have trusted Jesus Christ as personal Savior, who are placed into the true church, the Body of Christ, by the baptism of the Holy Spirit (I Cor. 12:12, 13, 27, 28), who are united in a local organization to represent Christ to a lost world (II Cor. 5:19–21), and to practice New Testament teachings and ordinances (I Cor. 11:23–34). The church is to meet together for teaching, for fellowship, for breaking of bread, for prayer, for meeting each other’s needs (Acts 2:41–47), for praising God, for a united testimony (I Cor. 1:10; Phil. 1:27–2:16), and for actively engaging in carrying out the Great Commission (Matt. 28:19, 20). All believers in Christ as Savior are obligated to be faithful in assembling together (Heb. 10:25) and to serve Christ in all that is said and done (Col. 3:17, 23, 24).

PARA-CHURCH MINISTRIES: Biblical responsibility rests with each believer in Christ through the uniting in the local church and local groups of believers serving the Lord (Acts 20:17–35). All “para-church” ministry should be the outreach of faithful members of local churches cooperating for the accomplishing

of a ministry unachievable by individual churches or individual believers. Each New Testament church is responsible to govern itself without ecclesiastical interference from organized denominations, should maintain separation in practice, fellowship, and from cooperation with apostate groups (II Cor. 6:14–18; II John 9–11), but should cooperate with other Biblically sound, local churches and ministries (Acts 20:28) and Biblically sound individuals as the Holy Spirit leads (III John). The church is responsible to follow the pattern of the New Testament church and is directly accountable to God and its membership for its conduct and service (I Tim. 3:1–15).

THE SEPARATION OF CHURCH AND STATE: All believers in Christ are instructed to obey the laws of the land insofar as these laws do not contradict the clear teachings of Scripture and cause the believer to disobey God (Rom. 13:7). The Scriptures also teach the separation of church and state, with each having definite and distinct spheres of responsibility (Matt. 22:17–22), working together in harmony (Rom. 13:1–7), with the commands of God taking precedent over areas of conflict with the laws of men (Acts 5:25–29). The government of man cannot impose unbiblical requirements on the followers of Christ, nor can government regulate and restrict the obedience of believers in expressing their faith (Acts 4:19, 20).

ORDINANCES given to the local church are two: Baptism, and the Lord's Supper. New Testament **baptism** is by immersion of believers (Acts 8:37–39; 10:47, 48; Matt. 28:19, 20; see also Mark 7:4 in the Greek texts of the New Testament), thus portraying the death, burial, and resurrection of Jesus Christ. Through partaking of Biblical baptism, the believer is identified by the world with the death, burial and resurrection of Christ, being raised to newness of life (Rom. 6:3–12). **The Lord's Supper** is the partaking of the bread and cup by those who have trusted Christ as Savior as a continuing memorial and reminder of the broken body and shed blood of Jesus Christ (I Cor. 11:17–34). These ordinances do not bring salvation to those who participate in them but are taken by those who believe as a testimony of the saving grace of God that they have already experienced through faith in Jesus Christ as their personal Savior (Titus 3:5; Gal. 2:16; I Cor. 11:26).

SPIRITUAL GIFTS: Every believer is given spiritual gifts for the ministry to the church, the body of Christ (I Cor. 12:2–28). These gifts are for the growth and ministry to the body and are not to be a source of friction and separation among believers in Christ (I Cor. 12:7–14). These spiritual gifts are not personal possessions but are given as needed and as circumstances demand for the building of the body of Christ and the reaching of the lost to communicate the gospel of Christ (Acts 2:4–12). Spiritually gifted people are therefore God's gift to the church, the body of Christ (Eph. 4:11–12).

1. The spiritual gifts listed in Scripture (Rom. 12:6–8; I Cor. 12:4–11, 28; Eph. 4:11–12) are apostleship (specially gifted people sent for a mission), prophecy (the preaching of the Word of God), evangelism, teaching, knowledge, governments, words of wisdom, discerning of spirits, faith, exhortation, giving, mercy, helps, healing, miracles, discerning of spirits, tongues (spoken dialects), and interpretation of tongues (hearing the tongues in your own mother tongue as in Acts 2:8). The Biblical ranking of these gifts according to importance is apostleship, prophets (including evangelism and the preaching of the Word of God), pastor-teachers (including administration and training), and then the rest of the spiritual gifts.

2. Tongues and the interpretation of tongues were for the witnessing to unbelievers, not to be used in the church (I Cor. 14:22). They were never to be used when interrupting the clear preaching of the Word of God or interfering with evangelism in the proclaiming the good news concerning salvation through trusting Christ as Savior because of His death on the cross and His resurrection from the dead (I Cor. 14:23–33). Although God can still use the gift of tongues today if He wills, the gift of tongues has ceased or become extremely rare (Paul's teaching in I Cor. 13:8). The speaking in tongues is not an evidence for salvation manifested in all believers (I Cor. 12:30) as some teach, nor is the speaking in tongues to those of other nationalities to be forbidden if they understand the gospel preached in their own language (Acts 2:4–12; I Cor. 14:39) as others teach.

3. The spiritual gifts of healing and working of miracles were manifested in the healing of diseases, deformities, weaknesses, and the intervention in problems of nature (Acts 3:2–8; 28:1–10) and was a sign that the gospel of Christ is authentic and could be believed. Although God can still use healings and the working of miracles today if He wills to do so, the manifestation of these gifts has become rare and the authority of God now rests with the completed written Scriptures, the Word of God. These gifts are never to be used as a substitute for the preaching of the Gospel of Christ and the clear declaration and teaching of the Word of God.

ESCHATOLOGY: SECOND COMING OF CHRIST (Titus 2:13):

Jesus Christ is going to return from heaven personally, visibly, and gloriously (Acts 1:11; I Thes. 4:16; Rev. 1:7). The event of the personal, bodily return of Christ for those who are trusting in Him is known as the blessed hope (assurance) for which we constantly watch and pray (Titus 2:11–13). The time of the return of Christ remains unrevealed but always imminent (Mark 13:33–37). When Christ comes He will first, by the resurrection of the dead believers and by the translation of the living saints, remove His waiting Church from the earth (I Thes. 4:13–18; I Cor. 15:51–58; Rev. 7:9–8:1). Then He will pour out the righteous judgments of God upon the unbelieving world (Rev. 8 through 18). Afterwards Christ will descend with His saints (Jude 14, 15) and establish His earthly kingdom on the earth (Rev. 20:1–6). The unsaved will be retained in hell until the Great White Throne of Judgment, where they will be condemned to eternal punishment according to their works (Rev. 20:7–15). Those who have trusted Christ as Savior, on the other hand, will be rewarded according to their works (II Cor. 5:10; I Cor. 3:1–15), Christ having borne the penalty for their sins on the cross (I Pet. 2:24). This doctrine is not to divide the church, the body of Christ, through argument, but should unite the church through the study of the Scriptures and the expectation of the return of our great God and Savior, Jesus Christ (Titus 2:13).

DOCTRINAL REFERENCE TEXTS:

There are excellent books covering Biblical doctrine that will help you in your studies. Build your own library of Biblically sound doctrinal textbooks. Be sure to always study the Biblical passages along with your study of the doctrinal texts. Be a Berean as found in Acts 17:11 and always check the Scriptures to make sure that what the textbooks and your teachers are saying is the truth.

GENERAL DOCTRINAL TEXTS

Evans, William. *The Great Doctrines of the Bible*.

Ryrie, Charles C. *Basic Theology*.

Torrey, R. A., updated by Charles Feinberg, *The Fundamentals*.

THEOLOGICAL SETS

Chafer, Louis Sperry. *Systematic Theology*, 8 Vols.

Hodge, Charles. *Systematic Theology*, 3 Vols.

ASSIGNMENT:

Read through the Epistle to the Ephesians, marking each reference to the Holy Spirit. List each passage speaking of the Holy Spirit, and under each passage list each teaching concerning the Holy Spirit. Place these specific doctrinal facts in a logical sequence. List the effects these truths should have on your life. List the changes you will make because of these truths. Share what you have learned with another believer. More will be said about this method of Bible study later in this text where we shall look at the **DOCTRINAL METHOD OF BIBLE STUDY** in more depth.

DOCTRINAL BIBLE NOTES

Doctrinal subject: _____ Bible Book: _____ Date: _____

Related Doctrinal Words Traced Through the Biblical Text

Verses | Biblical Statement

Verses. | Rearrangement of My Findings in a Logical, Doctrinal Sequence

Summary of My Findings

Passages and Related Subjects for Future Study

NOTES:

OBSERVATION: WHAT DOES THE BIBLE SAY?

One of the first major skills you will need to develop in your Bible study techniques is the skill of observation. This means that you will develop the ability to see what is really contained in the Scriptures, all of what is contained in the Scriptures, and only what is contained in the Scriptures. By sharpening and practicing your skill of observation you will be able to locate, isolate, define and show the relation between the facts and the truth of the Bible passage you are studying. In order to discover the message of the Bible as a whole, or the message of any passage of the Bible, you must concentrate on what God is saying to become aware of the details of the passage. You must be aware of all the Biblical facts presented in the passage. This does not happen by accident. You have to exercise your powers of observation in order to develop the ability to accurately see all that is really contained in the Biblical passage. When I started to study science in the university our professor would look at our drawings of what we were observing through the microscope. At first he would point out our errors where we drew things that we did not see in the microscope and would reject all our work without any consideration for the effort and time we had spent up to that point. He rejected all errors. When we developed to the point where we were careful to observe only what was there and only included what we had actually seen in the microscope he would accept our drawings, but would inform us concerning how many other specific factors we yet had to observe and record. He made us work on our powers of observation until we could accurately see what was really there and until we could see all the factors of our study. You must do the same with your powers of observation in your study of the Bible to insure that you see all that is in the Biblical passages you are studying and only what is there. When you teach or preach the Word of God you will be able to say what is really there, all that is there, and not add to what God is really saying. Hebrews 5:13 and 14 point out that spiritual babies are those who are unskillful in the Word of Righteousness, but that those who are spiritually mature are those who have habitually and rigorously trained their spiritual sense organs to discern the difference between both the appropriate (good) and inappropriate (evil).

You must also understand the definition or background for any of the observed Biblical facts that you did not previously understand. A major step in developing your Bible study skills is to be able to grasp the details of the Scripture and to be able to carefully and thoroughly list all the facts contained in the passage being studied. Whatever you do not understand you should look up in order not to misinterpret any Biblical fact. Any Biblical inferences or interpretations of the passage that you draw should be a product of your observations. Only then will your interpretations and applications of the Bible be accurate and will result in the Bible having a lasting and valuable impact in your life and character.

THE PROCESS OF OBSERVATION.

Observation, as a science, is objective and unbiased. In developing your skills of observation, be sure that you are only listing the facts of Scripture that are clearly seen. Do not include your opinions. List only the facts. If you have opinions, ideas, intuition, personal interpretations or applications for the passage you are studying list them on another page of your study notes or in the margin of your notes. Do not list them as

observations. Later, evaluate your interpretations and applications in light of the clear observations of all the facts you have seen in the Scripture passage being studied. Be sure to change your opinions to comply with the clear observations of what the Scripture teaches. Do not interpret and apply Scripture according to what you wish the Bible to say, but according to what you have observed it to clearly teach. Decide on a passage of the Bible for your study. Practice the following processes as you study that passage. Concentrate on what you observe or see, not on what you perceive to be the message of the passage.

I. Read the passage being studied.

The first time you read the Bible for yourself you should read it completely and systematically all the way through. This will give you a general idea of the message of God throughout the Scriptures. Remember that God is trying to communicate with you through His Word. The Bible is like a very rich mine full of very precious treasure. The deeper you dig the greater the treasures you will find. Your observation skills which you are going to develop will help you to recognize the treasures when you see them. Digging in God's mine, the Bible, is reading the Bible carefully and studying the message and the applications of the Scriptures.

A. Repeatedly.

To begin your development of your Bible study skills choose a passage of Scripture for your study. At the beginning you will be wise to select a passage from one of the shorter epistles in the New Testament so you will be able to practice your skills on a less complicated problem for understanding. Then begin by reading the passage systematically.

1. Read the whole book through in one sitting. No passage that is a part of a Bible book is a separate message in itself. All passages are part of the total message of the whole Bible book. To get the message of a passage you must understand the general message of the whole book. Read the book the first time in one sitting, and concentrate in the general message of the text.

2. Read the entire book several times. You should read the book through several times until you can nearly remember what phrase comes next as you read. If you have chosen a shorter epistle for your beginning study this will be easy. Even if you read slowly you can read the Epistle to Titus through in three minutes. Ephesians takes very little more time. By repeated readings you will be able to begin to tie the observations of the passage you have chosen for your study with the statements of the other sections of the book.

3. Long term memory comes from repeated contact. The Roman educators used to say, "Repetition is the mother of study." If you read the book aloud when you begin your study you will feed the hearing as well as vision areas of your brain and will learn faster. Concentrate on memory by repeating over to yourself what you have read. Make a special effort to remember what you read in the book.

B. Thoughtfully.

Think as you read. *I know* that you *think* that you *know* what is contained in the passage. Question yourself to be sure that you understand every individual fact in the passage. This does not come by accident, but is developed through intelligent, conscious effort on your part. You must want to remember what you study and exercise your mental energies through concentration if you are going to learn. The more you concentrate in your studies the faster and more efficient will be your study skills.

C. Prayerfully.

Remember Psalm 119:18, which states, “Open Thou mine eyes, that I may behold wondrous things out of Thy Law”. Make this your prayer every time you study the Word of God. Scripture is spiritually understood. Ask God to help you to understand.

D. Thoroughly.

Do not omit familiar passages in your study. You may feel that you have mined all the meaning out of a passage. As you grow in your Bible study skills you will be able to go back to passages that you have studied formerly and discover how much you missed in your first studies. If you develop careful habits of thorough Bible study methods your growth will continue for the rest of your life. The Bible is always fresh to thorough and faithful Bible students.

E. Imaginatively.

When you read a passage of Scripture, read the passage as though you were there witnessing the event being described. If the message is applicable to you personally, see and hear the Lord speaking to you directly. In other words, learn the wisdom of God through finding the principles contained in the Scriptures.

F. Personally.

Read the passage by yourself, for yourself and apply the message of the passage to your own life first. Evaluate your own life in the light of the teachings of each passage that you study in the Bible. Immediately correct any inconsistencies that you find in your life to bring them into harmony with the Word of God.

II. Look for basic facts in the passage being studied.

Individual facts are separated in our minds as we enquire about separate units of thought when we encounter them in our studies. To do this you have to make a conscious effort to see the parts of the whole. We do this often by asking ourselves specific questions as we notice facts and look at their relationships with other facts through the answers to these questions. Ask yourself the following questions as you study.

A. Who?

1. Who is talking? (Matt. 4:9).
2. Who is being addressed? (John 14:1).
3. Who is being talked about? (John 13:10, “Ye are not all clean.”).

B. What?

What is God talking about when he speaks of “the Word” in John 1:1? If you read on in the passage you will notice that in the first verse that God is the Word. In verse three the pronoun, “Him,” is used referring to the Word. In verse 14 you will see that “the Word was made flesh and dwelt among us.” You will see the purpose of the Word in John 3:14–18. A careful study of John 1 will enable you to see that the Word is Jesus Christ. What is the meaning of “the Word” in Ephesians 5:26? Is this a different Greek word in the original Scriptures?

C. When?

When is Revelation 20:11 fulfilled? Is it before, during, or after the millennium?

D. Where?

Where was Jonah supposed to go? In which direction?

Where was Jonah going? In which direction?

A map will show that Jonah went in the opposite direction than where God told him to go.

Why?

E. How? (Ephesians 5:18).

How is one filled with the Holy Spirit?

How does the Holy Spirit fill believers? What is involved?

How does this filling by the Holy Spirit change the believer’s life and character?

How can a Holy Spirit filled believer be identified?

F. Why? (II Timothy 3:15–17).

Why should a believer study the Scriptures?

III. Dig for the author's structure written into the passage.

The author's structure is often the mechanism through which the author is painting the picture or conveying the message of God. Observe the author's structure.

A. Repetition. God uses repetition to emphasize a point.

1. "Woe to him" in Habakkuk 2:6, 9, 12, 15, 19.
2. "Keep my commandments" in John 14:15, 21, 23, 24; 15:10,14, and I John 3:25.

B. Figurative language. Figurative language uses descriptive phrases to illustrate truth, likening the truth being illustrated to something that can be seen or sensed, or was commonly understood by the hearer. Christ referred to Himself as

1. "The Bread of Life" in John 6:35, 41, 49, and 51.
2. "The Light of the World" in John 8:12; 9:5; and 12:46.
3. "The Door" in John 10:7, and 9.
4. "The Good Shepherd" in John 10:11, and 14.
5. "The Resurrection and the life" in John 11:25.
6. "The Way, the Truth, and the Life" in John 14:6.
7. "The True Vine" in John 15:1, 5.

C. From General to Specific.

1. From "the multitude" in Acts 4:32, to "A certain man" in Acts 5:1 (Mk. 5:24, 25).
2. From "the Pharisees" in Matt. 9:11, to "a certain ruler" in Matt. 9:18, and from the crowd to "a woman" in Matt. 9:20.

D. From Specific to General.

From "Jerusalem" to "the uttermost parts of the earth" in Acts 1:8.

E. Logical connective words.

1. Reason: "because" in Rom. 1:21, and "for" in Rom. 1:11.
2. Result: "so" in Rom. 9:16, "then" in Gal. 2:21, and "therefore" in I Cor. 10:12; and Rom. 12:1, 2.
3. Contrast: "but" in Rom. 2:8, and "much more" in Rom. 5:15.
4. Comparison: "also" in II Cor. 1:11, "as...so" in Rom. 5:18, "even so" in Rom. 11:30, 31, and "likewise" in Rom. 1:27.
5. Condition: "if...then" in Col. 3:1.

ASSIGNMENT:

Read Acts 1 and list as many observations as you can on Acts 1:8. See if you can get 25 observations from that one verse alone. See how many observations you can list from the passage.

NOTES:

MY BIBLICAL OBSERVATIONS

Biblical passage: _____

Date: _____

Verse

Word or phrase

My specific observations

NOTES:

INTERPRETATION: WHAT DOES THE SCRIPTURE MEAN?

Observation merely records in the mind of the Bible student the event or fact encountered during Bible study. These Scriptural facts will have no significance in your life until they are interpreted into inferences and principles, so that the significance of the Scriptural statement can be properly applied to your life. Always look for the major principles taught in any passage of Scripture so your interpretation of the passage will be accurate. In interpreting the Scriptures, remember to use the following guiding ideas.

I. FACTORS THAT MUST BE CONSIDERED IN BIBLICAL INTERPRETATION.

A. **The principle of context.** When we speak of context we mean the literary or historical setting of an event or passage. An accurate interpretation of any Scriptural passage can be reached only where all the surrounding factors related to the passage are considered before any conclusions are reached.

1. *The Whole Bible.* The Bible is a unit in itself. You cannot understand a part until you recognize the basic message of God as a whole. Recognize that God does not contradict Himself in the Bible. When you are starting out in your study of the Bible you must look at the parts of the whole first before you can understand the whole message of the Bible. It is important to understand the principle that there are no contradictions in the total context and message of the Bible before you begin to interpret the meaning of any passage. This way you will be able to put all the parts together as you discover them and you will see a unified message from God when you are done. Always look for the total argument of the Scriptures. Do not interpret a single passage by itself, contradicting other clear teachings of Scripture. There are several major considerations you need to understand as you begin your studies of the Bible and as you develop your skill of the interpretation of God's word.

a. **The inspiration of the Scriptures.** II Tim. 3:15–17 states, “Each and all portions of Scriptures are God-breathed”. Ryrie’s definition of inspiration is “God’s superintending of human authors so that, using their individual personalities, they composed and recorded without error His revelation to men in the words of the original autographs (the original Scriptures written by the original authors).” God uses the words of John, Paul, and others, and so controlled them that they were writing the words of God. The words of Scripture are inspired, but not necessarily dictated. Exodus 20 was dictated, while Romans 1 was not dictated. Keep in mind also that the grammatical structure in the original languages used in the autographs (the original Scriptures in their first writing) was also stressed as inspired by God. An emphatic present tense in Exodus 3:6 was stressed as important by Christ in Matt. 22:29–32; and Mark 12:24–26, and a masculine singular pronoun and a masculine singular verb ending from Genesis 22:17 was stressed as important by the Apostle Paul in Gal. 3:16. Distinguish between the following doctrinal terms.

1) Revelation: The communication of truth by God directly to mankind. This is restricted to the act of God communicating to man information and instructions that man would not know without this direct communication from God.

2) Inspiration: The accurate recording of the truth as an act of the Holy Spirit on the men who wrote the Scriptures, insuring that they recorded exactly the words God for the major principles taught in any passage of Scripture so your interpretation of the passage will be accurate. In interpreting the Scriptures, remember to use the following guiding ideas.

3) Illumination: The understanding of Biblical truth by believers who are enlightened by the Holy Spirit through their careful study of the Word of God.

b. Unity of Teaching. Since all Scriptures have God Himself as their one major author, there are no contradictions in the Bible. The Bible does not teach a general judgment, and also separate judgments for Christians and sinners (John 5:29 and Rev. 20:5, 6). These passages must, therefore, be dealing with the subject of judgment from two different points of view. John 5:29 is dealing with judgment in general where Revelation 20:5, 6 is specifically speaking of the judgment of the unrighteous.

c. Singleness of sense. There is only one meaning per passage. God is not double minded. Neither was God playing “hide and seek” with us as He wrote the Bible. God means exactly what He says. Understanding the distinction between *interpretation* and *application* will help you understand the meaning of any passage. There will be only one valid interpretation of each passage, but there will be many legitimate applications.

d. Progressive Revelation. God progressively revealed truth, so that a complete and full revelation was not obtained until the New Testament was completed. Hebrews 1:1, 2 explains that God's message was not completely revealed at one time, but that it was progressively revealed within God's own schedule and purpose.

2. *The Complete Message of Whole Bible Books.* Ecclesiastes 3:3 states that there is “a time to kill”. Does this mean that everyone will be involved with causing the death of another? What does this statement mean? Before you interpret a verse, you need to consult the total context of the book containing the verse. Before you interpret Eccl. 3:4, be sure to seek out God’s answers in Eccl. 3:13, 14; 5:19, 20; 7:18; 8:8–12; 11:9; 12:1 and 12:13, 14 to man’s foolishness which is discussed in the rest of the book of Ecclesiastes.

3. *The Literary Form and Message of A Single Passage.* When you interpret a passage be sure to notice the literary form used by the author. Is the author speaking in a literal sense, or in a figural sense? What is the author saying? How were the statements understood by those to whom the passage was addressed? What should the passage mean to us today?

LITERART TYPE	EXAMPLE	CHARACTERISTICS
Narrative:	Gospels, Acts, Historical books	Tells a story usually in chronological order, biographical, not always giving all the details.
Discourse: An orderly communication of thought in speech or writing.	Epistles	Logical, argumentative, giving reasons to persuade a person.
Prophecy:	Isaiah 7, Psalm 22	Declares God's message of righteousness and predicts the future.
Apocalyptic: Prophetic revelation to reveal or make known.	Daniel, Ezekiel, Revelation	Uses symbolism in some parts but describes the events of the end time.
Poetry:	Psalms	Expresses feeling as well as logic.
Parable:	Matthew 25	Uses a story with one point or a story from which a single truth is illustrated.
Drama: (Literature which portrays life or character by means of dialog and action)	Job	Dramatically presents truth.
Proverbs:	Proverbs	Teach general truth.

In the early stages of social intellectual growth, when man began to observe and generalize on the facts of human life, they clothed the results of their observation in the of short and pithy, pointed sentences or proverbs. (See Unger's Bible Dictionary concerning "Proverbs.")

4. *Words*. You cannot understand the meaning of a passage unless you understand all the words used in the passage. Learn to find the meaning of the words in the original languages through using good Bible study tools mentioned later in this text. However, do not wait to start until you have studied Greek and Hebrew. Look in good Bible dictionaries and word study books. See the section of this text dealing in **Word Studies** for help in getting started.

5. *Grammar*. Both Christ and the Apostle Paul emphasized grammar as important to understanding the meaning of Scripture. Learn to recognize the grammatical context of a Biblical word and interpret it in light of its grammatical context. More will be said about this later.

B. The principle of history and archaeology.

When we speak of history we mean the reality of past events as documented in the writings and official documents of reliable witnesses of the past, especially of those who were eyewitnesses or who carefully investigated the objective evidences of the past events and recorded their findings for us in a credible manner. Archaeology is the scientific investigation of the artifacts left from the people, civilizations, and specific events of the past. Archaeology often verifies and clarifies the events and accounts of history and gives further explanation of what really happened in the past.

1. *Customs* (Matt. 5:41; John 13:9, 10, 26). What does the Scripture passage mean in light of the customs of the people to whom it was written? Read about shepherding practices in ancient Israel, using what you find to interpret Psalm 23 and John 10:27–29.

2. *Historical background or reference*. What historical references have been made by contemporary witnesses and historians concerning the historical event being described in the Biblical passage? Read Acts 18:2 and then look at the edict of the Roman Emperor Claudius in a historical text, or read Acts 17 and 18 in describing Athens and Corinth.

3. *Archaeological inscriptions and finds that verify the facts of the Bible*. What actual archaeological evidence has been discovered to show the truth of the Biblical passage and help interpret the meaning of the Biblical account of the event being studied? The historicity of Belshazzar and Daniel has often been questioned in the commentaries of those who do not believe in the inspiration of the Scriptures. However, the Belshazzar inscriptions in the British Museum effectively demonstrate that Belshazzar was not a myth, but that he was regent over Babylon at the time of the Medo-Persian conquest of the Babylonian empire. Do not accept interpretations of "scholars" who question the truth of a Biblical passage merely because there have been no archaeological finds that verify the event being described in the Scriptural account. An argument from silence (ignorance) is no argument. A solidly documented archaeological discovery that demonstrates that an event happened as the Scripture describes is a permanent record of the trustworthiness of that historical Biblical account.

C. The principle of language.

All Bible knowledge is carried through language. The accuracy of your Bible studies will depend to a great part on your understanding of the meaning of the Biblical words, their grammatical usage, and how they are used in the Biblical sentences.

1. *The meaning of words.* Look up the meaning of individual words in an English dictionary, a Bible dictionary, or a Greek or Hebrew lexicon if you know enough of the original languages of the Bible to be able to do so. More will be said concerning word meanings when we discuss how to use some other Bible study tools and the original languages in your Bible study. When looking up the meaning of words be sure to note the following rules.

a. *The inclusive principle:* List or look at all the different meanings and uses for the word being studied. Some simple words have only one meaning. Other words have many different meanings and the meaning is determined by the context.

b. *The general principle:* Look at all the different usages for the word being studied and see if you can condense these meanings into one main meaning, definition, or idea for the word in your own language. The word “run” has over 80 meanings but the general meaning indicates movement or the ability to move or to work.

c. *The exclusive principle:* Look at the passage where the word is used and exclude or subtract all meanings for the word that do not fit the meaning of the passage. The Greek word “tereo,” to observe, as used in Matt. 28:19, 20 as a process word which you can study later, but in John 2:10 it means “to reserve” only. All inappropriate meanings must be eliminated in this passage for accurate translation.

d. *The process principle:* When a word has many uses in the Scriptures many times it is a process word that includes many meanings or the teaching of a process in fulfilling the meaning of the passage. In Eph. 5:18 we are commanded to be filled with the Holy Spirit. **Filling** (Pleroo) in Greek was commonly used for (1) repairing or completing a vessel, (2) filling that vessel with a pure substance, (3) cleansing the vessel of any other substance which is incompatible with the main substance being contained in the vessel, (4) controlling the contents of the vessel so no polluting substance is able to enter the vessel, and (5) overflowing where the evidence of fullness is seen by the rest of the world. This is a process describing how the Holy Spirit impacts the life of yielded believers.

For a more complete discussion of these rules of word study see the section of this text dealing with How to Do Word Studies.

2. *Grammar*. The mechanisms of grammar are important if you are to understand the message of the Scripture. False theological positions are almost always founded on misinterpretation of grammatical statements in the Bible. This was so important that Christ emphasized the importance of a Hebrew emphatic present tense in Exodus 3 in answering the Sadducees (Matt. 22:29), and in Galatians 3:16 the Apostle Paul emphasized a masculine singular pronoun and a masculine singular pronominal suffix on a verb from Genesis 22:17, 18. We will discuss grammar in further detail in the areas of this study where we discuss how to use the original Bible languages, the Greek and Hebrew.

a. **Tense**. Tense indicates the time frame in which the action of a verb or verbal is performed.

In I John 3:9, “Does not commit sin” is in the present tense in the Greek indicating continuous action, and should be translated, “Does not practice sin”. This does not mean sinless perfection (See I John 2:1–2), but that a person who loves Jesus Christ will not continue to do the things which put Christ on the cross (see I John 2:3–4). The perfect tense in I John 3:6–10 indicates that the person who continually lives in sin has never seen Christ, has never come to know Him, nor has he ever been born of God.

b. **Voice**. Voice describes the direction of the action of the verb.

1) Active voice: The subject does the action of the verb. In John 11:35 Jesus (the subject) was doing the weeping.

2) Passive voice: the subject receives the action of the verb. In Rom. 4:25 Jesus (the subject) was betrayed. Jesus was not doing the action, but was receiving the action of the verb.

3) Reflexive or middle voice: the subject acts upon or for himself. Judas (the subject) hanged himself in Matt. 27:5.

c. **Mood**. Mode indicates the probability of the action of the verb. More will be said about this in the section concerning how to understand Greek Grammar.

1) The indicative mood indicates that the action of the verb is sure. In John 14:3 Christ states, “I will come again and receive you unto Myself.”

2) The subjunctive mood indicates the conditional nature or unsureness of the action of the verb. I John 1:9 states, “If we confess our sin,” showing that this action might or might not happen and that the result might not occur.

3) The optative mood indicates an action that is possible but highly unlikely to happen. In Acts 17:11 the Bereans listened to Paul as a teacher but compared everything he taught with the Scripture to see "if by some slim chance" Paul was teaching the truth.

4) The imperative mood indicates the responsibility for the action of the verb and is a command. I Pet. 1:16 commands us, "**Be ye holy**; for I am holy."

There is much more to be said about important grammatical construction but we will cover this later in another section of this text.

II. THE PROCESS OF ACCURATE BIBLICAL INTERPRETATION.

II Peter 1:20, 21 states: "Knowing this first, that each and every prophecy of Scripture is not interpreted by itself, for never at any time was prophecy brought by the will of man, but holy men of God spoke, being carried along by the Holy Spirit." Scripture is to interpret Scripture. You will be accurate in your interpretation if you are careful to never contradict the teaching of other passages of Scripture through your study of a single Biblical text.

A. Make a thorough and careful list of observations of the Biblical passage and its context. Accurate interpretation of Scripture is founded on accurate and thorough observation of what the Scripture teaches. Use all the Biblical study tools we have discussed for observing the facts of the Biblical passage in both the section on observation and the tools we have added in our discussion so far concerning the interpretation of the Scripture. Carefully note the grammatical points and connections of ideas you have observed in the passage. Carefully study the context of the book as well as the passage. Note every Biblical thought. Make this step a prayerful and habitual part of your study any time you approach a passage of Scripture.

B. Make a tentative interpretation of the passage as you understand it at this time. Remember that all your interpretations of the Bible should be considered as tentative. The accuracy of your interpretations will improve as you study the Scripture further and as you accumulate more knowledge of the meaning of the Bible. You will have to correct your interpretation less if you are careful with your first observations and interpretation.

C. Compare your interpretation with other passages of Scripture to insure your accuracy. You should always compare your past translations and interpretations with the new knowledge you find, especially in your comparison of the explicit statements of other passages that speak of the same doctrines. Your interpretations should never have to be changed if you are careful in your first observations. You should always correct your interpretations to agree with all other passages of the Scripture as you grow spiritually and in your knowledge of the Bible. In your study of a passage list other passages that speak concerning the same doctrine or subject. We will discuss the comparative method later in this text. As you add each new idea and Bible study

skill to your habit of Bible study you will be able to follow all the methods we are discussing as one continuous process. In the mean time, be patient with yourself and carefully study each step as we progress with our study. If you have found other passages that speak about the same subjects in your daily Bible reading note these passages and read them again. Carefully compare your interpretation of all the passages to make sure that they say the same thing. Add notes of new doctrinal details as you find them through the study of new Biblical passages.

D. Correct your interpretation to agree with all other teachings of the Scripture concerning the same doctrine. If there seems to be a contradiction between your interpretation of the passages then you should wait to teach your contradictory interpretation until you have found the reason for your inconsistency.

1. Carefully do an observational study of all the passages you find that speak concerning the same doctrine. Check your observations with the specific observations that you listed for the passage you are studying.

2. Look for clear contradictions in objective observations and eliminate the contradictory passages. Contradictory passages are not speaking of the same event or doctrine even though they are similar. The Scripture never contradicts itself.

3. If you find your previous observations to be faulty then correct them. Let the new data from the parallel passages teach you and correct you. Do not try to force two entirely different passages speaking of different events or doctrines together. Only include the Biblical data of passages that agree.

4. Reinterpret the passage you are studying in light of your expanded understanding of the total teaching of the Scriptures. You will be correcting your interpretations and adding to your doctrinal knowledge for the rest of your life. You will have to correct your interpretations less if you are more careful to make your interpretations from careful observations of the Scriptural passage. Let the Bible speak to you instead of you trying to speak to it and trying to make it say what you want it to say. Many people read into the Bible what they wish the Bible to say (**eisegesis**) rather than desiring to learn what God is saying to them through the Scriptures (**exegesis**). Be cautious to only see what the Bible is saying. When you preach or teach the Scriptures do not say more than it is saying and do not say any less than it is saying.

E. Summarize your doctrinal findings. Make a brief summary of your doctrinal interpretation of the passage. Make this summary in list form if you can to show the clear Biblical points to your interpretation and to show a clear logical sequential connection to each part of the passage.

F. List other related Biblical words, and unanswered questions for future study. Make a brief list of related synonyms and antonyms to the words used in the passage for future study. List all questions that you have concerning the meaning and implications of the passage for future study.

ASSIGNMENT:

Study Genesis 22:1–18. Concentrate on interpreting this passage using the skills discussed in this section of the text. Especially seek for the meaning of verses 15–18 and compare the message of Genesis 22:17, 18 with the significance that the Apostle Paul stressed in Gal. 3:16. How did the Apostle Paul interpret this passage? Where did the Apostle Paul get the meaning for this promise? Is there evidence that the Apostle Paul was correct in his interpretation? What is the doctrinal implication of this promise, especially to those of us who have trusted Christ as our Savior? A word of warning is warranted here because many of the more modern translations of the Bible have changed the pronouns from a masculine singular pronoun to plural pronouns, indicating the Nation of Israel, not an individual man. The Hebrew has the masculine singular pronoun running throughout this passage.

NOTES:

INTERPRETATION NOTES FOR A PASSAGE OF SCRIPTURE

Passage being studied: _____

Date: _____

Verses:

Condensed observations:

Interpretations

Summary of the meaning of the passage:

Other Biblical words and passages that teach the same doctrines:

Unanswered questions for future study:

NOTES:

THE INTERPRETATION OF PARABLES

From Bernard Ramm

I. Definition:

A Parable is “*a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to rouse it into active thought.*” Dodd, *The Parables of the Kingdom*, (Third Edition), p. 16, as quoted in Ramm, *Protestant Biblical Interpretation*.

II. The Intent of Parables (Mark 4:10–12; Luke 8:8–10).

Parables are not meant to clearly teach theology or doctrine, but are meant to illustrate a truth and cause the hearer to think about the Biblical truth being discussed. Parables are, therefore, used for the following functions through the Scriptures.

- A. To teach a responsible disciple (Matt. 13:11–13).
- B. To hide truth from unresponsive hearers (Is. 6:9–13).

III. The Elements of a Parable.

- A. A thing, event, custom, or occurrence commonly known by the average hearer.
- B. A spiritual lesson or theological truth illustrated by the analogy of the parable.
- C. An analogy between the thing, event, custom, or occurrence and the spiritual lesson or theological truth being illustrated. In I Peter 5:8 the devil is likened to a roaring lion walking about seeking whom he may devour.
- D. The need to interpret the parable.

IV. Rules for Interpreting Parables.

- A. Perspective.
 - 1. The parables of Christ were Christ-centered whereby He was using parables to teach the disciples about Himself or His Kingdom. A parable must be interpreted to disclose the teaching about Christ **that He intended**.

2. The parables teach about the Kingdom of God.

a. The Kingdom is at hand in the person of Christ.

b. The Kingdom is still eschatological (future) in character in the separation of the righteous and unrighteous at the end of the age for rewards and judgment.

B. Cultural.

In interpreting parables one must be sure to understand the local color and customs of the people to whom the parable was spoken so the understanding of these customs reached is the same as that of the people to whom the parable was first told.

C. Exegetical.

1. Determine the one central theological truth the parable is illustrating. The details are not all intended to be significant spiritually.

2. Determine how much of the parable was interpreted by Christ Himself (Matt. 13:18; and Matt. 25:13).

3. Determine if there are any clues in the context concerning the meaning of the parable (Luke 15:12).

4. Compare the parable with parallel Old Testament passages and with the accounts of the same parable in the other gospels.

5. The interpretation of the parable should correspond with the theological teachings of the rest of the Scriptures. Parables were not meant to build theology, but to illustrate it. You must not build your doctrine from parables. Use parables to illustrate theological truth. Unless the “truths” of a parable are clearly taught in the rest of the Scriptures, do not consider them to be what the parable teaches.

Note: These rules were paraphrased from *Protestant Biblical Interpretation* by Bernard Ramm.

ASSIGNMENT:

Read the parable of the sower in Matt. 13:1–23; Mark 4:1–20, and Luke 8:4–15. Write your analysis of the parable explaining the meaning of each location of where the seed fell. Be sure to distinguish between interpretation and application.

APPLICATION: HOW DOES THE SCRIPTURE APPLY TO ME?

Application is the purpose of Bible study (II Tim. 3:15–17). Gaining the knowledge of what the Scriptures teach and saying that you believe Biblical doctrine is useless unless you apply what you know to your own life (James 1:22–25; 2:14–20). Your Bible study will be meaningless until you let your faith and your knowledge of the Bible change your life through using the Scriptural principles that you have learned during your study. Let God change your behavior through a changed, Christ honoring character. Your character must be improved through applying the Word of God to your own life (II Cor. 10:5, 6; Ezra 7:10).

I. Wrong alternatives to proper Biblical application.

A. Substituting interpretation for application: All doctrine in the Bible is applicable, and is there to cause believers to act in the way God wishes them to act and to become what God wishes them to be. The study and proclamation of the Word of God should draw people closer to God through faith in Christ. An understanding of sound Biblical doctrine leads people to walk closer to Christ, to honor Him and to serve Him with all they are and have. Some seem to think “I understand it. That is enough.” James 1:22, on the other hand instructs us to “become doers of the word, and not spectators only.”

B. Rationalizing, to base your opinions solely upon what is considered reasonable or acceptable, and forgetting the true meaning of the Scriptures: i.e.: “Everybody does it.” “It is accepted today.” “That is what we believe.” “It feels right.” (see I Kings 22:13).

C. Substituting an emotional experience for Biblical obedience: This is a real danger in the Bible believing churches today. With the encroachment of the philosophies of Secular Humanism, the emphasis in many churches has shifted from “Thus saith the Lord” to helping the people feel good about themselves and producing a “worship service” that the people enjoy: i.e.: “I really got a blessing from the service”, not “God really spoke to me today through the teaching of His Word” (I John 2:6; 3:3–7; II Pet. 2:3, 9, 10, 19–21). Symbolism is no substitute for substance.

D. Improper application based on incorrect interpretation: “I must confess my sins in order to be forgiven.” I John 1:9 states that God “has already removed our sins and cleansed us away from all unrighteousness” because we agree with Him concerning the sinfulness of our sins. We are not saved or forgiven through what we do (confession), but through accepting what Christ did when He died for us on the cross of Calvary (I Pet. 2:24). Our forgiveness does not come through our works of righteousness, but through trusting Christ only (Eph. 2:8, 9, Titus 3:5). Being saved through the power of God, we are not kept secure through the work of the flesh or by anything we do (Gal. 3:1–3). Confession is a work or a result of our salvation, not the cause of our forgiveness (I John 1:9, and the use of the Aorist tense in the Greek. See Page 176 for the meaning of the Aorist tense). Otherwise, the implication of this unbiblical interpretation of I John 1:9 is that the death of Jesus Christ for our sins was not sufficient for God to forgive us of our sins and to give us eternal

life, but that we must constantly be confessing all of our sins in order to be forgiven. Some have interpreted this passage so that they have unforgiven sins going with believers into eternity, and have inserted a doctrine of Purgatory, where people who have been genuinely saved through faith in Christ will stay after death until they have paid for all unforgiven sins. Some teach that believers will be thrown into outer darkness and be excluded from the marriage of the Lamb because of disobedience, contradicting I Thes. 4:17.

II. Hindrances to proper application.

A. Ignorance: not knowing what the Scripture means or teaches. You can neither believe nor obey what you do not know (Rom. 10:14; II Pet. 3:5) any more than you can come from where you have never been. Head knowledge always must come before heart knowledge. God stresses the importance of Biblical knowledge (II Tim. 3:15–17; 2:15; 4:2). This is often an excuse for pastors who have become too busy in unbiblical activities in their ministry or too lazy to study effectively for their preaching, teaching, or counseling ministries. They are not clear in their own minds concerning the doctrines of Scripture so they are not able to teach their hearers what the Bible teaches. Therefore their people do not learn and cannot properly apply the truth of the Bible to their own lives.

B. Pressure from the world (worldliness) through tradition, customs, accepted beliefs, or accepted practices which contradict the teachings of Scripture (Rom; 12:2). Unfortunately, many spiritual leaders apply the Scriptures through their own preferences and according to the people with whom they associate, not according to the careful study of the Scriptures themselves. If their association is with spiritually mature and sound leaders then their applications will be from a truly Biblical foundation. If their association is with immature and self-serving groups of church leaders then their message and application will be worldly and influenced by the pressure of their peer group. They will teach as truth that which their peer group teaches and wishes to hear, not by what God is actually saying in the portions of Scripture that are being taught (I Cor. 15:33, 34). This is what happened in many areas of the world where Scripture was used to teach racial segregation and to justify slavery through clear misuse of the Scriptures, and completely ignoring and disobeying what the Bible really taught concerning believers' relations and obligations towards all others for whom Christ died. There are many historical illustrations of worldly misinterpretations of Scripture.

C. Carnality: Carnality is spiritual self-centeredness or selfishness where the believer responds to his or her own appetites and desires regardless of the teachings of the Scriptures, of what sin does to Christ, or of the destructive effect of sin on others (I Cor. 3:1; Heb. 5:11—6:9). Selfishness is always a sign of spiritual immaturity. Carnality causes friction in the church, breaks the unity of the body of Christ, and destroys the effectiveness of the church in reaching the world for Christ. If carnality is the best character that believers demonstrate then who among the lost would want Christ? Carnality applies select Scriptures to serve self.

D. Rebellion: making a decision to disobey the Scriptures (I John 3:6–10). I have always wondered how one who believes that Christ died because of his or her sins could continue to practice the very things that nailed Christ to the cross. I find it even harder to understand how a pastor could compromise his Biblical stand through selective teaching to promote his position in a rebellious, carnal church, and how so many pastors and spiritual leaders are falling morally and doctrinally through rebellion to Christ.

E. Indecision: delaying deciding to obey the Scriptures, or reserving the right to decide each action to obey or not to obey with each separate temptation (James 1:6–8). When a believer leaves a doctrinal question unanswered in his or her mind or a question concerning whether to obey or not to obey the Lord through the commands of Scripture, a proper and clear application of the Scripture is never clear and sure. The double minded (two-souled or two-willed) man is unsure in all his ways (James 1:8).

F. Self-righteousness: substituting our own behavior or rules as a standard of righteousness, while ignoring God's righteousness or His instructions (Rom. 10:2–4). Legalism and self-righteousness lead to disobedience. So many legalists will measure the length of the sideburns of others and criticize their hair while they themselves are living in an adulterous life style. You must distinguish the difference between obedience to God's Word and the substitution of unbiblical rules and judging others because they do not follow your rules. You have to choose between legalism and obedience to the clear statements of Scripture.

III. Principles for Developing Proper Biblical Application.

Biblical applications are easy to find if you follow a few simple principles. By organizing your mind when you study and by systematizing your approach to application you will make your study of Scripture more efficient as well as more effective. The Holy Spirit will guide you to the solving of spiritual problems. The tool He uses is the Bible. Make sure that your applications are according to His leading and Biblical in all aspects. Remember that the Holy Spirit never leads people to disobey the Scriptures. Any doctrine or application that contradicts the Scripture or causes people to not fulfill the Scripture is a false application or a false doctrine. The following principles will help you clarify your applications and crystallize your thinking as you seek applications which are faithful to the Scriptures.

A. All applications must be based on a proper interpretation of the Scriptures. Preaching without Scripture is merely talking. The purpose of preaching is to bring people into contact with the Word of God, and consequently into a proper relationship with God and with each other through faith in Jesus Christ (I John 1:3–4). The Holy Spirit uses the Scriptures to speak with people and to guide their lives. Without the Bible there are no valid applications. Without sound interpretations of the Scriptures the applications are not valid either. Make very sure that your interpretation of the Scriptures results from careful study of the Word of God, and that you have derived your applications from an objective observation and interpretation of the Biblical passage involved.

B. All applications must be specific. Discover the teachings of the Scriptures and apply them specifically to the needs or to the problems of life. God does not expect us to guess at His will. He specifically states what He expects of us in His Word. Sometimes His will is expressed in specific commands. At other times God has given major principles that we are to apply in our lives. When you study the Word of God look for the specific commands of Scripture that apply in your life.

C. All applications must be in terms of a principle or a clear command of Scripture. DO NOT SPIRITUALIZE. Remember the maxim, "Those who spiritualize tell spiritual lies because they do not see through spiritual eyes." Study Luke 5:1–11 for a literal meaning before you list the applications for this passage. It is important to derive all applications from a complete and accurate interpretation of the passage that is consistent with the whole context of the Scriptures. It is also important to make sure that the applications that

we make from Scripture are really what the Bible is saying and not some rule we made up and then forced into the Scripture. Let God guide you in your applications through His clear principles and demands found in the Bible.

D. All applications must be concrete and measurable, changing specific unbiblical beliefs, attitudes, decisions, and actions of the believer. Once you have discovered what God is expecting from believers through a careful and objective study of His Word, state the Biblical principles and applications in concrete, observable and measurable terms. The best terms for these applications are specific terms of effects in the lives of the hearers that can be photographed or verified through some objective means. When you discover an application to the Scriptures in your study be careful to state it in words that will indicate when the application has been or is being fulfilled.

E. All Biblical applications must be personal, not nebulous. Often people generalize principles and commands of the Scriptures as an ideal, but do not apply them as a personal responsibility. Always state the principles and commands of the Scriptures in personal terms so people are acutely aware when they are disobedient to God. Also state the principles and commands of God so people will be aware when they are obedient and pleasing to Him. Take care to instruct for change of attitudes and character to a proper Biblical position, and not merely to deal with behavior alone. Always make sure that you have fully obeyed these principles and applications in your own life first before you advocate that others follow them (II Cor. 10:5, 6).

F. All Biblical applications must challenge the wills (spirits) of the hearers. Knowing about the principles and commands of God is not enough. Knowing what we should do is not enough. When a true believer encounters a principle or command of Scripture he or she should immediately decide in his or her will that he or she will obey what God says from that moment on. Without this decision and resulting obedience there is no real faith (I John 2:3, 4). First apply the principles and commands in your own life. Then state the applications of the doctrines, principles and commands of Scripture so they are clearly passed as Biblical responsibilities to all the people that you teach. It is not wrong to instruct people concerning what God commands them to do. In fact, it is unfair to honest people not to be clear in teaching them about their Biblical responsibilities to God and to others.

IV. Procedure to Develop Proper Biblical Applications.

A. Know the proper interpretation of the Bible passage. It is virtually impossible to properly apply what is not clearly understood. Develop and use careful analytical Bible study habits. There is no substitute for the careful, objective study of the Word of God. These techniques of Bible study will be discussed in the remainder of this text. You will find that proper application of the Scriptures will become easier as you become more expert in your Bible study techniques.

B. Discover the principles taught in the Scripture passage. Biblical commands are clear. Often, however, the Scripture teaches us what we should do or be as believers through applying the principles of the Word of God. Biblical principles are the fundamental doctrines, truths, laws, motivating forces or rules of conduct taught through the Scriptures. The principles can be often stated as summaries of the broad teachings of Scripture and should be applied in life and character changing terms. Always seek the principles of the Scripture. State them in exact, understandable terms. Evaluate your life to make sure that you are forming your own character and conduct in harmony with God's principles before teaching them to others.

C. Meditate on applying the Scriptural principle to every area of your life. The Scriptures instruct us in many areas of our lives. Categorize your life: I am a husband, wife, father, mother, son, daughter, Christian, citizen, preacher, witness, driver, purchaser, business man, relative, brother, sister, alumnus, friend, neighbor, etc. Seek for the commands and principles from the Word of God that apply to life. When you teach others teach in clear, understandable terms where the others will clearly understand what God (not you) expects of them.

D. Apply the principle in your own life before you try to teach it to others (Ezra 7:10; II Cor. 10:5, 6). God's Word must first work in your own life before it can work through your life. Carefully evaluate your own life first to make sure that you are doing what God wants you to do and become what He wants you to be. Remember that you can not become what God wants you to be and you cannot be in the place of blessing if you are not living according to His will and applying His Biblical principles and commands to your own life first.

ASSIGNMENT:

1. Read Colossians 3:1—4:6 and list as many commands as you can find where the Scripture demands a behavioral change in the life of the believer. Example: "Seek" in Col. 3:1. See if you can discover and list clear Biblical principles from this passage.

2. The letters to the churches in Rev. 2 and 3 are really addressed to the pastors of the churches (the Greek word "angel" or "messenger" is linked with the Greek masculine singular pronoun). Read this passage carefully, observe, interpret, and list each application for pastoral leadership today. Evaluate your own ministry or the ministry of your church in comparison or contrast with what is taught in Rev. 2:1—3:20. List your priorities and what you plan to do to bring your own ministry or your church into the position where God can bless you and your people.

NOTES:

SEEKING BEHAVIORAL OBJECTIVES IN THE BIBLE

In education, behavioral objectives are used to state the improvements in knowledge, skills, abilities, and attitudes which are expected to be produced in the lives of each student through taking a specific course. God also has stated His behavioral objectives for those who have trusted Christ as their Savior and are applying Biblical truth to their lives. When I began to read my Bible for myself as a young man I found that it was to my advantage to mark each change that God intended for me and to predetermine that I would do what God asked of me. I recommend this as a method of Bible study to you. The following is a way of breaking down a passage into (1) what God expects of believers, and (2) the doctrinal reason for believers to act in the way God expects of them. As you study this technique of Bible study, make sure that you read the book of I Thessalonians and note each behavioral objective as listed in the Scripture.

Behavioral Objectives in I Thessalonians

Behavioral Objective	Verse	Doctrinal Reasons
<i>Chapter one</i>		
Grace (undeserved kindness)	1:1	Salvation Peace
Works caused by faith Labor caused by love	1:3	Faith Love
Endurance caused by assurance Follow, imitate: Paul Christ Welcome the Word	1:5, 6	Assurance
Endure affliction Rejoice even in trouble Be examples Tell others continually about Christ Be mature, not needing teaching Make sure you turned to God from idols Serve God Look for Christ's return Live in assurance of deliverance	1:7 1:8 1:9 1:10	The indwelling Holy Spirit
<i>Chapter Two</i>		
Speak the truth (gospel) boldly	2:2	Follow Paul
Do not use deceit to convince	2:3, 4	

Behavioral Objectives	Verses	Doctrinal Reasons
Uncleanness		
Craftiness (guile)		
Flattery	2:5	
A cloak of covetousness		
Do not speak to please men	2:6	
but to please God		
Do not seek glory from men		
Be gentle	2:7	
Care about those to whom		Follow Paul
you minister	2:10	
Be holy	2:12	
Be just		
Be unblamable		
Exhort		
Comfort		
Charge others that they walk		
worthy of Christ		
 <i>Chapter Three</i>		
Be established and comforted	3:2	Faith, more than believing about Christ
in the faith		
Do not be moved by affliction	3:3	
Stand fast	3:8	
Try to perfect other's faith	3:10	
(needs)		
Increase in love	3:12	The Lord is the source of love
1. One towards another		
2. Toward all men		
Let God establish your hearts	3:13	Because Christ is coming again
Unblamable		
In holiness		
 <i>Chapter Four</i>		
Abound in what you have been	4:1	You have been taught how you should act
taught to do		
	4:2	You know what God commands
Walk to please God	4:3	God wills you to obey
Abstain from illicit sex	4:4, 5	

Behavioral Objectives	Verses	Doctrinal Reasons
Keep your body clean from misuse, in honor, not using it for wrong sexual pleasures		
Do not oppress or overreach your brother in Christ	4:6	God punishes such (Heb. 12:6-8; 13:4)
	4:7	God has not called us to uncleanness, but to holiness
Do not hate men	4:8	Because then you hate God
Love one another	4:9	God commands it
Practice-study	4:11, 12	We command you
1. to be quiet		
2. to mind your own business		
3. to work with your hands	4:12	To be able to walk honestly; to have lack of nothing
4. to walk honestly		
Do not be ignorant about the dead in Christ	4:13-17	Since we believe that Jesus died and rose
Do not sorrow as the lost do		The dead in Christ will come with Him
Comfort one another with Scriptural teaching	4:18	God's Word said to do so Use the doctrine above.
<i>Chapter Five</i>		
Do not be spiritually apathetic as the rest (unbelievers)	5:6	You know Christ will come unexpectedly (5:1-5)

Behavioral Objective	Verses	Doctrinal Reasons
Watch and be purposeful	5:6, 7	With the unsaved, talking of peace and safety is useless. The inescapable judgment of the unsaved (5:3) You are saved and know better (5:4)
Be sober (alert and serious)		Do not be like the lost, forgetting the fact of Christ's return (5:5)
Arm yourselves with faith, love, and the assurance of salvation.	5:8	For God has not appointed us to wrath, but to obtain salvation through Christ
	5:9,10	Eternal security
Comfort each other because of this	5:11	
Edify one another	5:11	
Pay attention to love, and follow your spiritual leaders	5:11–13	In order to help in their work
Warn the unruly	5:14	
Comfort the fainthearted (timid)		
Support the weak		
Be patient towards all men		
Do not repay evil for evil	5:15	
Follow that which is good		
Rejoice evermore	5:16	
Pray continually	5:17	

Behavioral Objectives	Verses	Doctrinal reasons
Bethankful in all things	5:18	God wills you to act this way
Do not rebel against the Spirit	5:19	
Do not hate Scriptural teaching	5:20	
Test all things and retain the good	5:21	
Do not participate in any of the forms of evil	5:22	
	5:23	Spirit, soul & body
Pray for others	5:25	

ASSIGNMENT:

Pick a short epistle and list the behavioral objectives and the doctrinal reasons for the godly behavior demanded by the Lord. Titus or Colossians would be good books to try as a beginning. Prayerfully evaluate your character and actions (behavior). Strengthen whatever you are doing correctly according to God's Word. Whatever you are doing wrong change to become the person that the Lord wishes you to be in Christ. Become like Christ.

NOTES:

BEHAVIORAL OBJECTIVES FOUND IN

Bible book: _____ **Date:** _____

Behavioral Objective

Verse

Doctrinal Reason

NOTES:

THE HISTORICAL METHOD

When undertaking the study of a portion of the Scripture, you need to be able to study the historical background of the passage in order to insure that your interpretation of the passage will be true to the original message of the Scripture, and that the application of the passage to the problems and customs of today will be true to the meaning of God's expectations as understood by the people to whom the passage of Scripture was written. The following approach is suggested to help you to place the portion of Scripture you are studying in its proper setting and help you derive the true message God is giving.

I. Definition of the Historical Method.

The historical method of Bible study is the study of the historical background and circumstances for the writing of the passage being studied in order to understand, to properly interpret, and to accurately apply the Scriptures to our own lives.

II. Objectives for Using the Historical Method.

A. Develop a Biblical overview. Study a chart covering the history of Israel, paying special attention to the time of the writing of the Scripture passage you are studying. Look at maps and the ancient geography of the land.

B. Gather background material on each book.

1. Who wrote it?
2. To whom was it written?
3. When was it written?
4. When did it happen?
5. Why was it written? (the occasion and purpose).
6. From where was it written and where was it sent?
7. What were the general conditions of the day?

C. Study the customs of the people mentioned in the passage. Learn about the religious, political, economic, social, and cultural background of the passage. There have been many books written about the background of the people in the Bible. The following are a few works that will help you in your search for the historical background of the Bible passage you are studying. As you expand your library of Bible study tools try to buy the best in each of these categories of reference books. Also use the resources of your public library and the libraries of your fellow ministers in your area. Share your tools with others also.

III. Resources:

When you start or expand your Bible study tool library concentrate on buying the best work in each category. I recommend a choice from those marked with an asterisk (*) for your first purchases.

A. Go to a good Bible Dictionary. The following is a short list of excellent reference Bible dictionaries.

Fallows, S. *The Popular and Critical Bible Encyclopedia and Scriptural Dictionary.*

Leon-Defour, X. *Dictionary of Biblical Theology.*

Orr, J. et al, *The International Standard Bible Encyclopedia.* *

Smith, W. *Dictionary of Greek and Roman Antiquities.*

Unger, Merrill, *Unger's Bible Dictionary.* *

Watson, R. *A Biblical and Theological Dictionary: Explaining the History, Manners, and Customs of the Jews.*

B. Go to reputable historical and archaeological texts and references for documented facts about the Biblical event, customs or locality. The following are some excellent sources for your study.

Biblical Archaeological Review. The Biblical Archaeology Society: 3000 Connecticut Ave., NW, Suite 300, Washington, DC 20008. *

Bible Review. The Biblical Archaeology Society: 3000 Connecticut Ave., NW, Suite 300, Washington, DC 20008.

Baez-Comargo, G. *Archaeological Commentary on the Bible.*

Free, J., & Vos, H. *Archaeology and Bible History.* *

C. Go to special historical or cultural texts which will discuss the historical and cultural background more fully and in more specific terms.

Adams, McKee, *Biblical Background.*

Corcos, G. *The Glory of the Old Testament.*

Corcos, G. *The Glory of the New Testament.*

Edersheim, A. *The Life and Times of Jesus the Messiah.* *

Josephus, *The Complete Works of Josephus.* *

Keller, W. *The Bible as History.* *

Pritchard, J. *Ancient Near Eastern Texts Related to the Old Testament.* *

Rice, *Orientalism in Bible Lands.*

Shultz, S. *The Old Testament Speaks.*

Wight, *Manners and Customs in Bible Lands.* *

D. Look in a good **Bible Atlas** to find out about details of the terrain pertinent to the passage being studied.

Baker's Bible Atlas

Baly, J. *The Geography of the Bible.*

Kraeling, E. G. *Rand McNally Bible Atlas.*

E. Look in **Bible survey books** to find new relationships and other areas of Biblical information within the Bible passage or book being studied .

Archer, G. *Survey of the Old Testament.* *

Drane, J. *Introducing the New Testament.*

Tenney, M. C. *The New Testament, An Historical and Analytical Survey.* *

Thiessen, *Introduction to the New Testament.* *

Unger, M. F. *Old Testament Introduction.* *

F. Refer to sets of **commentaries** and look for introductory material to the book being studied.

Keil and Delisch. *Biblical Commentaries on the Old Testament.* *

Ellicott, C. J. *An Old Testament Commentary for English Readers.*

Ellicott, C. J. *A New Testament Commentary for English Readers.*

G. Refer to **individual commentaries** on the book being studied and look in the introduction. Also look up the passage being studied. Be sure to **use the index** of the book to gain all the information the book contains concerning any one subject. **Passage indexes** are useful to find all references on the passage being studied. Be sure to look up references to all **synonyms** on the subject used in the same or other parallel Biblical passages. Often the use of **specific terms** can give important understanding for the historical meaning of passages.

H. Exhaustive Concordances of the Bible

Although not historical texts, good concordances will help you find all the references to historical people and events through all the Scripture. Concordances can, therefore be valuable tools in your historical method of studying the Bible.

Strong, *Exhaustive Concordance to the Bible*.

Young, *Analytical Concordance to the Bible* (This is the best English concordance for a complete word study throughout the whole Bible. See the note in the section of this text discussing word studies and the section discussing How to Use *Young's Concordance* for Biblical Word Studies. *

I. The writings of **the early church fathers** can often give you clues to historical and biographical details for Biblical events and people. You can get complete sets of the Ante-Nicene, Nicene, and Post-Nicene Fathers from Christian Book Distributors at a good price.

Menzies, A., editor. *The Ante-Nicene Fathers*, 10 vols.

Schaff, P. and Wace, H., editors. *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, 18 vols.

IV. Procedure. Keep careful notes including your reference sources.

A. **Read the Bible book or passage** in the Scripture thoroughly about five times, paying close attention to the historical content of the passage.

B. If the event recorded in the Scriptural passage being studied is heavily linked with a topographical location, **look for the country, state, or town in a good Bible atlas** to be able to visualize and understand the features in the terrain that add to the interpretation of the passage.

C. Go to the **index of a good Bible atlas or to a good Bible dictionary** and look for **details** about the location of the event being studied, the beliefs, practices, or any other customs of the people involved in relation to the Biblical incident or passage being studied. There are also many good books that discuss the manners and customs in Bible times which will help you to understand what the Scriptural text means.

D. **Investigate general history texts** that have coverage of the preceding and following events as well as a discussion concerning the Biblical event being studied. Although not always totally accurate Josephus, Tacitus, Herodotus, and other ancient authors should not be overlooked as sources of Biblical historical information. They often authenticate the event and will shed light on the Biblical events and characters themselves.

E. **Check archaeology texts** for supporting evidence for Biblical statements. Beware of negative statements where scholars deny Biblical events based on their lack of evidence that an event occurred. Archaeology has supported the Scripture and invariably has corrected the “skeptical experts.”

F. **Read the introductions to the Biblical book that you are studying in various survey books and commentaries** to gather all pertinent information concerning the text being studied. Keep notes on all you are learning. Always list your sources for any historical information that you have found in your notes. You can code these references sources by numbers and letters for easier record keeping. This will make it easier for you to go back and study further if you need to do so without much additional searching for your sources.

G. **Read several good commentaries** on the specific passage involved in your study and gather all information in these sources. Be careful. These men who wrote the commentaries are not inspired, merely illuminated. They do make mistakes. Solid archaeological finds cannot be denied and are reliable.

H. **Look up all references to the names of people involved in an exhaustive concordance and trace their lineage** backward and forward a few generations. This can be very informative in explaining the actions of certain Biblical characters, thus explaining the meaning of certain passages. This will be discussed more in detail in the section covering the biographical method of Bible study.

I. **Reprocess all the information** you have gathered pertinent to the subject you are studying and **arrange it in chronological or logical order**. If you make all your references or factual notes on separate sheets of paper for each reference source you will be able to easily arrange each item of your data in a logical or chronological order by transcribing each item in a logical order from your note pages. Be sure to code the reference sources for each note as you make it so you can easily find your data again. **Re-outline all your facts**. Be sure to **evaluate your "facts"** to insure the validity of the interpretation you will give to the passage you are studying in the Bible. Proper interpretation opens the door to correct applications.

J. **Summarize your findings** in simple, logical statements arranged chronologically, topographically, or logically, describing if possible (1) the **reasons** why the event occurred the way it did (cause and effect); (2) the **event itself**, including historical and archaeological evidence; (3) both the immediate and the long-term **results of the event**; (4) the **rules violated or obeyed** for the people among whom the event occurred; (5) the result of the Biblical event being studied if discernible from the context of the passage, book, or section of Scripture; and (6) the **implications for today** if at all applicable to the present situation.

ASSIGNMENT:

Study the fifth chapter of Daniel and apply the historical method in attempting to recreate the setting as well as what happened as the results to Belshazzar’s attitudes and practices as the regent of Babylon. See if you can find conflicting opinions concerning the historicity of this event. Also look up references to the Belshazzar inscriptions in the British Museum of History which authenticate the historicity of Belshazzar and this historical event of the fall of Babylon as described by the book of Daniel.

NOTES:

THE BIOGRAPHICAL METHOD

Events in history almost always occur in conjunction with people. The biographical method of Bible study will help you to discover the importance of the individual in the events of Biblical history.

I. Definition.

The Biographical method of Bible study is the study of a Biblical person to find the principles which governed his or her life as well as finding his or her influence on the related events of history.

II. Procedure.

A. Collect all the Biblical references concerning the Biblical person being studied and all references to any people associated with that person.

1. Use a good concordance. *Young's Analytical Concordance* is good for this type of study.
2. Some people have more than one name; example: Peter is also called Cephas and Simon. Be sure to look up all the references to the same person.
3. There are often many people with the same name: In the New Testament there are 7 Marys, 5 Jameses (6 Jacobs using the Greek and Hebrew form), 8 Judases, and many Zecharias. Be sure that you do not confuse them.
4. Some biographical data is contained within references to parents or other relatives. All of this Biblical information is important in gaining all the biographical data on the life of any Biblical character.
5. Sometimes the name of a Biblical character is omitted from the passage. John is called "the beloved disciple" in the Gospel of John. Look for nicknames or other expressions identifying the person about whom the passage is speaking.

B. Study each passage that you found **in its context**. Study the passage in the setting of the total argument of the book where it is found and in its historical context to get the full impact of the message of the Scripture passage. Sometimes it is important to study all the **characters** involved in the Biblical event to properly grasp all the implications (see the assignment). Be careful to study all the passages pertaining to the event. Apply a comparative approach (see the **comparative method of Bible study**) to any different accounts of the same event to get the whole picture of what happened.

C. Reconstruct the person's life and character development in a chronological order if possible. A good Bible dictionary may help you at this time. The reference works listed in association with the Historical Method of Bible Study will also be excellent helps in finding biographical information about Biblical persons.

D. Organize the person's life in clear-cut units if possible.

1. Chronology: Moses (3 time periods of 40 years each)
2. Crisis: Peter, Judas, Jewish religious leaders. A fascinating study is the difference in reactions given by each of these people after confrontation with and correction by Jesus Christ.
3. Position: Philip (believer, deacon, evangelist).
4. Lessons: Joseph (brother, favorite son, visionary, captive of jealousy, slave, prisoner, ruler of Egypt, savior of his family, the forgiving brother, the father of two tribes of Israel, a man of faith).

E. Briefly summarize the person's impact on the Biblical events being studied, on his or her **associates**, and on **subsequent events that occurred as a consequence** of the action taken by the main Biblical character being studied. How did his or her actions or character influence the people or the succeeding events in Biblical history? What results can we see today?

F. Determine the lessons or principles from the life and actions of the main characters in the Biblical passage from which we may learn today. List any Biblical **commands** that pertain to us today. **List in a logical order the applications** that you see from your biographical study for easy presentation in teaching.

III. Other texts which may help you in your biographical studies.

Lockyer, H. *All the Men of the Bible*.

Lockyer, H. *All the Women of the Bible*.

Lockyer, H. *All the Kings and Queens of the Bible*.

ASSIGNMENT:

What does personal, private sin cost those who are close to the people committing the sin? Achan's sin cost many innocent lives and the lives of his family (Joshua 7). Review Psalm 41:9, and Psalm 51. Study the Biblical biographical data on Ahithophel to see if you can find out why Ahithophil turned from being a close friend of David to being advisor to Absalom, who turned from being an adoring son to one who was trying to kill David. A hint: the answer may be found in doing a biographical study of the son of Ahithophel and his family.

THE SURVEY METHOD

After you have discovered the historical setting for the book and have introduced yourself to the author of the book by your study of his character, you are now ready to seek the basic logical construction of the book or passage. It will be this phase of your study which will help you understand the overall message of the text. All correct applications of the Scripture begin with this proper interpretation of the portion of Scripture being studied. The survey method of Bible study will help you reach this goal. Before you go on you may wish to turn over a couple of pages to see what a Bible survey chart could look like. You will be able to develop your own styles as you get more expert in this method of Bible study.

I. Definition.

The **survey method** of Bible study may be called **the map method**. The best way to learn the layout of a city is to first learn about the main roads. This method of Bible study, then, is for the purpose of helping you understand the major argument of the book and to prevent you from stopping with understanding a small portion only. There are many ways to design and chart a Biblical survey. Your choice will be determined by the passage being studied, by your desired emphasis, and your final purpose in your chart.

II. Procedure.

A. Ransack the book.

1. By repeated, fast reading. Read the book several times through completely at one sitting each time.

2. By prolonged meditation (Psalm 1:1, 2). Think about the argument of the passage as you read. After you have read the book through a couple of times see if you can explain the argument of the book by memory.

3. By asking yourself questions about the passage. It may be beneficial for you to review the questions you should ask in the section of this study methods manual dealing with **observation** if you cannot remember these questions at this time.

a. What is **the main theme**?

b. Which **summary verse** in the book best states the main theme?

c. How does the author develop the **main message or argument** of the book?

B. Chart the book.

1. Determine the number of **paragraphs or natural divisions** from a version that breaks the text into paragraphs.

2. **Draw a section** for each paragraph (see the illustration at the end of this section).

3. Put **inverse or chapter numbers** for each paragraph.

4. Write a **summary** in your notes of each paragraph in its section on your chart.

a. List each chapter and verse of the paragraph at the bottom of each section in your chart. The chapter and verse is customarily divided by a colon (example; Hebrews 12:1, 2).

b. Write a short sentence or use one or two words to summarize the meaning of each division.

c. Read the summary sentences or words together to get the main idea of each paragraph.

d. Put this main idea for each paragraph in the corresponding block in your chart.

5. Compose a **brief title** for each paragraph that best describes the message of the section of Scripture, and put this at the top or the bottom of the corresponding section in your chart.

a. The title should be a simple word or phrase.

b. The title should apply to one paragraph only.

c. The title should be your own. Do not rely on others to do your thinking for you.

6. Look for **relationships** between paragraph sections.

7. Look for the **logical structure** of the book. Group the paragraphs in logical units. Tie the paragraph blocks together with a title under the paragraph blocks that describes their relationship.

8. Write your **contrasts and comparisons** of the paragraphs at the bottom of the chart.

9. List any **problems** you can see in interpreting the passage for future study.

10. List any **topics** you can see for future study.
11. List any **lessons or applications** learned from the passage.
12. **Compare or contrast** the beginning and the end of the book.

NOTE:

After you have done your own work you may wish to see how others have done this type of study. The following are good works for this purpose.

Baxter, J. Sidlow, *Explore the Book*.

Jensen, Irving, Any of his Bible study works.

McGee, J. Vernon, *Briefing the Bible*.

ASSIGNMENT:

Do a survey chart of III John. See the attached pages for illustrations of survey charts of Bible books; I Samuel, the passage of Mark 11:27-12:44, and the offerings of Lev. 1-7.

THE SURVEY OF A PASSAGE: Mark 11:27-12:44

What had just happened prior to this passage:

The triumphal entry and Christ's subsequent actions.

1. The cleansing of the temple.
2. The cursing of the barren fig tree.

Question # 1	Parable	Question # 2	Question # 3	Question # 4	Christ's Question	Summary	Contrast
Who: Chief Priests, Scribes, and Herodians What, and by what authority? The Wicked Husbandman? The Baptism of John, from God? or of Men?	Who: Pharisees and Herodians Should we pay taxes to Caesar? Give 1. Caesar's power to Caesar, & 2. God's to God.	Who: Sadducees Whose wife will she be in the resurrection? Love God and your neighbor The Scribe almost understood	Who: A Scribe What is the greatest commandment? They could not answer	12:13---17 12:18---27 12:28---34 12:35---37 12:38---40 12:41---44	Is the Messiah the Son of David? BEWARE of the Scribes Motive: GREED Motive: GRATITUDE	The poor widow and her gift	FALSE OUTWARD RICH GREEDY TRUE INWARD POOR SACRIFICIAL



This terminates the questions of Christ's enemies. They were losing ground.

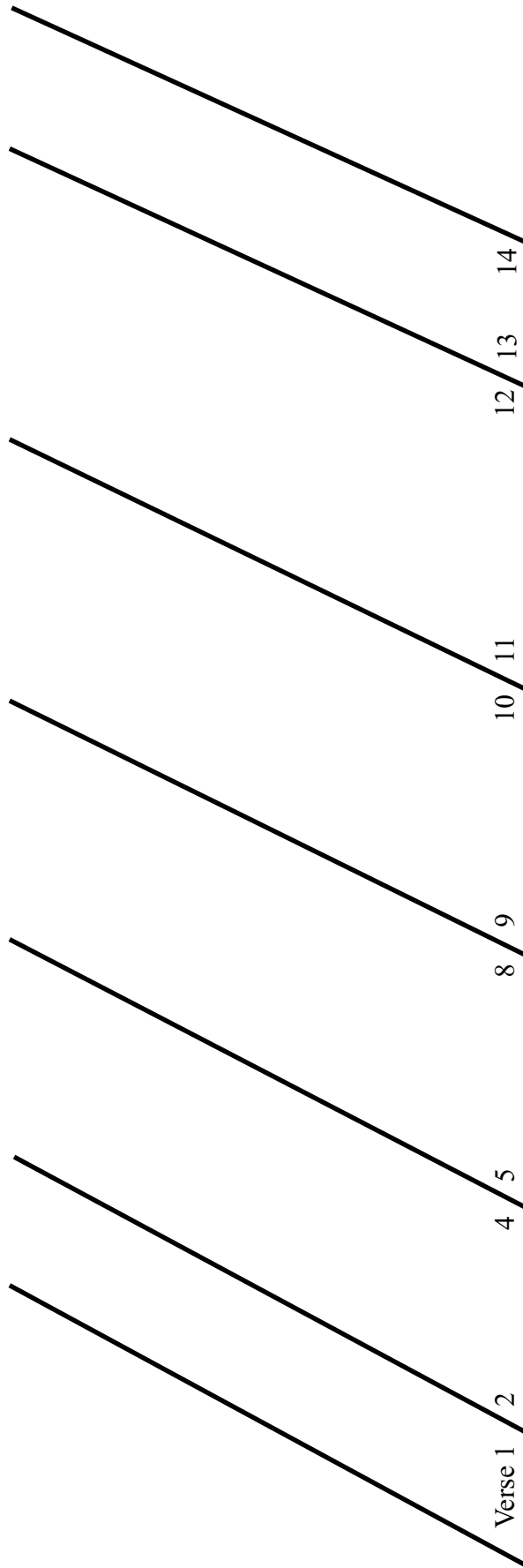
THE SURVEY OF A BOOK:
I Samuel: The Kingdom of Men

1	The birth and dedication of Samuel	Samuel's ministry	David in Philistia
2	The prophecy of Eli's sons		
3	Samuel's growth and calling. Israel defeated		
4	Eli's judgment completed. Israel defeated		
5	Judgment on the Philistines for keeping the Ark		
6	The Ark returned. God judges the Philistines		
7	Revival and victory. Israel demands a king		
8	Joel and Abiram's sins. Israel demands a king		
9	Saul is chosen as king. Israel demands a king		
10	Saul is confirmed as king. Israel demands a king		
11	The Ammonites attack. Saul defeats them	David's flight from Saul	
12	Saul's impatience. & the monarchy is installed		
13	Saul's impatience. & the monarchy is installed		
14	The willfulness of Saul (Saul's rash vow)		
15	The disobedience of Saul (Saul's 2nd grave sin)		
16	David is chosen and anointed to be king		
17	David kills Goliath		
18	David & Jonathan. Saul's jealousy. David and Michal		
19	Saul's 2nd & 3rd attempts to kill David		
20	Shevread. Goliath's sword. Gath, and pretended madness		
21	Gathering of the oppressed, sent from Moab, priests killed	Saul, the first legitimate king of Israel	
22	Liberation of the oppressed, sent from Moab, priests killed		
23	David spares Saul, rebukes Saul, & covenants with Saul		
24	The death of Samuel. Nabal & Abigail		
25	David spares Saul, rebukes Saul, & covenants with Saul		
26	Preparation for war. the witch of Endor		
27	Ziklag avenged, the people liberated, & David's fairness		
28	David spared from fighting with Israel		
29	Preparation for war. the witch of Endor		
30	David spares Saul, rebukes Saul, & covenants with Saul		
31	The death of Saul & Jonathan		

THE OFFERINGS OF LEVITICUS 1-7

OFFERING	CLASSIFICATION	BURNT	MEAL	PEACE	SIN	TRESPASS
THE OFFERING	THE OFFERER'S PORTION	Voluntary Bloody	Voluntary Non-Bloody	Voluntary Bloody	Obligatory Bloody	Obligatory Bloody
THE RITUAL FOR THE OFFERER	THE RITUAL FOR THE PRIEST	BULLOCK, SHEEP, GOAT, TURTLEDOVE OR PIGEONS FLAWLESS MALE	FINE FLOUR, UNLEAVENED CRUMBS OF WHEAT OR BARLEY, FINING OIL, FRANKINCENSE AND SALT NO LEAVEN OR HONEY	1 CATTLE, LAMB OR GOAT 2 FLAWLESS 3 MALE OR FEMALE	1 PRIEST-BULLOCK 2 CONVERSATION-BULLOCK 3 REEVE-MALC GOAT 4 LAYMAN-FEMALE GOAT 5 UNCLE-BOY-LEAVEN	1 AGAINST GOD-FINE 2 ACQUISITION, SIN 3 AGAINST MAN-FINE 4 RESTITUTION, SIN 5 TEMPLE FINE
THE RITUAL FOR THE OFFERER	THE RITUAL FOR THE PRIEST	1 BROUGHT TO DOOR 2 HANDS PLACED ON HEAD 3 KILL & PREPARE ON ALTAR 4 BLOOD WASHED 5 ALL BLOOD WASHED	1 PREPARED AS INSTANT 2 BROUGHT TO DOOR 3 GIVEN TO PRIEST	1 BROUGHT TO DOOR 2 HANDS PLACED ON HEAD 3 DRICAMINE KILLED 4 REMOVE KIDNEYS, FAT & DIAPHRAGM	1 HANDS PLACED ON HEAD 2 OFFERING KILLED	1 RESTITUTION 2 HANDS PLACED ON HEAD 3 OFFERING WASHED AT DOOR
THE RITUAL FOR THE PRIEST	God's PORTION	1 CHECK THE BLOOD 2 SPRAINABLE AND BURN AT THE SLAYMENTS ON ALTAR 4 BURN IT 5 FOWL, RELEASING	RECEIVES OFFERING AND BURNS PART ON ALTAR	1 CATTLE THE BLOOD 2 SPRAINABLE AND BURN AT 3 FAT BURNED ON ALTAR 4 BREAST WAVED 5 SMOKE WITH THE HORNED	1 BLOOD SPRAWLED ON ALTAR IF BULLOCK, IF MILC, WAVE BRAZER ALTAR 2 FAT BURNED ON ALTAR 3 HORNED WITH HORNED	1 BLOOD SPRAWLED AND WASHED 2 FAT, SPRAINABLE AND BURN AT 3 REMAINS BURNED
THE OFFERER'S PORTION	THE OFFERER'S PORTION	ALL OF OFFERING OUT THE SKIN	THE PORTION WITH FRANKINCENSE	FAT AND INWARDS	FAT AND INWARDS	INTESTINAL FAT, KIDNEYS AND DIAPHRAGM
THE SIGNIFICANCE TO THE OFFERER	THE SIGNIFICANCE TO THE OFFERER	THE SKIN	ALL THAT REMAINED	1 THE PEACE FRISK TO PRIEST 2 THE WAVE BREAST TO ARNONSONS	THE REMAINS OF RULER'S AND LAYMAN'S	THE REMNANTS NOT BURNED ON THE ALTAR
THE SIGNIFICANCE TO THE OFFERER	THE SIGNIFICANCE TO THE OFFERER	NOTHING	NOTHING	ALL THAT REMAINED	NOTHING	NOTHING
TYPICAL SIGNIFICANCE	TYPICAL SIGNIFICANCE	WORSHIP CONFESSION DEDICATION GOD DESIRES TOTAL DEDICATION CHRIST ONLY OFFERS HIMSELF WHOLLY	WORSHIP SERVICE GOD'S CONTINUAL PROVISION PERFECTION OF CHRIST DEATH OF CHRIST	WORSHIP COMMUNION THANKSGIVING ABILITY TO GOD CHRIST MADE PEACE THE BELIEVER HAS PEACE & COMMUNION WITH GOD	CONFESSION ATONEMENT GOD JUDGES SIN GOD PROVIDES A WAY MAN MUST IDENTIFY HIMSELF WITH CHRIST	AGONY TO GOD CONFESSION VICARIOUS ATONEMENT RESTITUTION THE VICARIOUS ATONEMENT OF CHRIST

Survey of III John



NOTES:

THE ANALYTICAL METHOD

After discovering the historical background for the book being studied by using **the historical method of Bible study**, gathering the pertinent information about the author and any other important characters in the book by using **the biographical method**, and after discovering the main argument of the text through **the survey method**, your next step in your study will be to **break the book down into sections**, each section covering one specific idea. These sections or passages should then be minutely analyzed to discover the implications of the passage. This process of analysis is best started through the analytical method.

I. Definition.

The analytical method is a method of writing the words of a text in such a way that their relationship can be clearly seen. The purpose for using the analytical method is to be able to break down a passage **analytically** to make the message of the passage so clear that the doctrines and applications derived from the passage will be true to the Scriptures.

II. Procedure for a logical layout.

A. Determine the unit or passage to be studied. Paragraphs are usually the main divisions of a passage. Select a passage for your study and divide it into proper paragraphs as you did for the survey method. If your Bible is not divided into paragraphs try to find a version that is printed in the paragraph format to help you determine the paragraph grouping of verses in the text you are using.

B. Read the unit of Scripture being studied as many times as necessary until you become thoroughly acquainted with what it says. This means that you should have read the passage at least ten times.

C. Beginning at the top of a sheet of paper, write the first **phrase or words** containing the **main idea** of the text at the extreme left side of the page. A phrase usually includes all the words between two points of punctuation. With Biblical lists place each item below the previous item on the list. Theological or logical ideas should be parallel and placed on the same column or tab position showing equality of concepts.

D. Then taking each **idea or logical unit** in order, ask yourself:

1. To what is this idea related?

2. How is it related?

a. If the phrase explains or adds to the phrase written above, **indent the phrase and write it below the preceding phrase.**

b. If the phrase **parallels** the primary phrase or is speaking of a subject **equal** to the subject of the primary phrase, **write it below the primary phrase beginning directly below** the preceding phrase.

c. If the next phrase **completes the thought of the previous phrase, continue to write it on the same line of your notes** if possible.

d. If the new phrase begins **anew thought** and is **more important** than the preceding phrase, write the new phrase extending **a half inch to the left** of the preceding phrase. To test this relationship, repeat the phrases out loud to see if they make sense to you.

E. Place the **verse numbers** in the margin at the left.

F. Mark your analytical layout to show phrase relationships by:

1. Underlining with colored pens similar phrases or phrases of similar content or words with colored pens. Marking your analytical notes in color will help you to trace the argument of the passage without constantly having to look for the next logical point.

2. Drawing diagonal lines between related words and phrases.

3. Making verse notations in the margin of your analytical or your Bible to link related words and phrases that cannot be connected by diagonal lines.

G. Write a **brief textual outline** of the passage in the right-hand margin if you have space. A single word summary of each line will often give you an extremely clear understanding of what the passage means and a clear outline of the Biblical passage itself.

H. Trace the message of the passage. Remember that God is not playing hide and seek with us. He has a message in the passage that He wishes to communicate and wants us to understand.

I. At this time you may also wish to **list the important words** in the passage at the bottom of the page of your notes for further study in the future. See the **Linguistic Method of Bible Study** to understand the purpose for this step.

J. Also you may wish to make a section of your notes to **list Biblical passages that cover the same doctrine, event, or idea, or similar events** for your further study. See the **Comparative Method of Bible Study** to understand the purpose for this step.

EXAMPLE: II Timothy 3:15-17.

Verse	Scripture	Results of the Scripture
3:15	And that from a baby you have known the Holy Scriptures, which are able to make you wise unto salvation through faith which is in Jesus Christ.	Knowledge Wisdom Salvation
3:16	All Scripture is given by inspiration of God and is profitable (necessary or obligatory) for doctrine (teaching) for reproof, for correction, for instruction in righteousness.	Authority Teaching Conviction Correction Training
3:17	THAT the man of God may be perfect (proficient), furnished thoroughly unto all good works	Maturity Equipping Good works

SUMMARY:

The Scriptures not only bring the knowledge that is necessary for the placing of faith in Christ as personal Savior, but also bring a maturing influence into a believer's life which needs to be applied before good works will be produced.

WORDS FOR FUTURE STUDY: babe, know, able, wise, salvation, inspiration, profitable, doctrine, reproof, correction, instruction, righteousness, perfect, furnished, good, works.

SIMILAR PASSAGES: Deut. 6:4-13; Josh. 1:8, 9; Psalm 1; Psalm 119; Ezra 7:10; II Cor. 10:5, 6; II Pet. 1:20, 21.

ASSIGNMENT:

Make an analytical layout of Psalm 1. See if you can find the **structure** of this Psalm, and through this structure, the **MESSAGE** of the passage.

If you feel extra ambitious you can try an analytical study of the book of Galatians. You will be surprised at how easy this method of Bible study is and it will astound you at how easily it makes even the hardest of the Scripture passages understandable.

If you wish to really see the thrill of Biblical discovery try to do a complete analytical of the Epistle to the Hebrews. Look at all the commands of Hebrews as a skeletal structure for your analysis and understanding.

ANALYTICAL METHOD

Forward Sequence

Most of the time in Scripture you will see a simple forward sequence of ideas that take the reader through the truth logically. James 2:14-26 illustrates a simple forward logical sequence presentation.

James 2:14-26

THE PROBLEM OF IMPOTENT FAITH

- | | | | |
|-----|--|--------------------------|---|
| 14. | My brothers,
(A) what is the advantage,
if anyone
claims to have faith,
does not have works? | but | 1. Dead faith
A. Useless faith |
| 15. | Is the faith able to save him? But
(B) if a brother or sister
are naked
may be lacking of daily food,
anyone of you says to them,
"Go in peace.
Be warmed
be filled."
you do not give them
the necessities of the body,
what is the advantage? | and
and
and
and | B. Paralyzed faith |
| 17. | (C) So faith
if it has not works
is dead by itself. | | C. Nebulous faith |
| 18. | (A) But one will say,
"You have faith,
I have works:
show me your faith
without your works,
I will show you my faith
out of my works. | and
and | 2. Demonic faith
A. A claim of faith |
| 19. | (B) You believe that God is one?
You do well (Big deal!).
The demons also
believe
(C) tremble. | and | B. Unsubmitted
faith
C. Condemning
faith |

20. But, O vain man,
are you willing to know,
that faith
without works
is dead?
21. (A) Was not our father, Abraham,
justified by works,
offering up his son, Isaac, on the altar?
22. (B) You see that the faith
worked together with his works, and
by the works
faith was brought to maturity, and
23. (C) the Scripture was fulfilled, saying, and
(D) "And Abraham believed God, and
(E) it was counted to him
for righteousness, and
(F) he was called a friend of God". F. Reconciling
faith
24. You see, therefore, that
a man is justified
by works, and
not by faith only.
25. And likewise also
was not Rahab the harlot
justified by works,
entertaining the messengers, and
sending them out by another way?
26. Even as
the body
without the spirit
is dead,
even so
the faith
without works
is dead.
3. Dynamic faith
- A. Active faith
- B. Growing faith
- C. Biblical faith
- D. Confident faith
- E. Justifying faith
- F. Reconciling
faith
4. Summary
- A. Believing about
Christ alone
does not save.
- B. True faith in
Christ changes
the character.
- C. True faith will
cause Biblical
action and
works.
- D. Good works are
the result of
true faith

Other related passages.

Titus 1:16; 2:6, 14; 3:1, 5, 8, 14; Romans 6:8-13; 8:9; Ephesians 2:8-10; I Thes. 1:3.

ANALYTICAL METHOD

Reverse sequence

Sometimes the logic of the author of a passage of Scripture will be presented in reverse chronological order for the sake of emphasis. Romans 10:13-15 is a passage that illustrates a reverse sequence of logical presentation. You will usually see a double message in the passage that is presented in this way. One emphasizing the truth of the sequence being presented, and another emphasizing the responsibility to effect the sequence.

Romans 10:13-15

- | | | |
|--|-----|------------------------|
| 13. | For | |
| (5) everyone | | 5. Trusting Christ as |
| calling | | Savior |
| on the name of the Lord | | |
| shall be saved. | | |
| 14. (4) How then | | 4. Believing the truth |
| can they call | | about Christ |
| on one | | |
| in whom they have not believed? | And | |
| (3) how | | 3. Hearing and |
| can they believe | | attending to |
| in one | | the truth about |
| of whom they have not heard? And | | Christ |
| 15. (2) how | | 2. Declaration of |
| can they hear | | the truth |
| without a proclaiming (kerussontos)? And | | about Christ |
| (1) how | | 1. Being made |
| can they proclaim | | available to |
| if they are not sent? | | declare the |
| | | truth about |
| | | Christ |

ANALYTICAL METHOD

Scrambled sequence

Sometimes the logical sequence of the author of the Bible passage will be presented in scrambled order. If this is the case in the passage you are studying, you may have to figure out the logical sequence itself before you can understand what God is saying. It is also clear that you will not be able to use the truth of that passage in your own life and see the victory of a Christ like personality without being able to apply the Scripture to yourself before you use it to instruct others through preaching, teaching, or counseling. James 1:9, 10 illustrates the scrambled sequence of thought.

THE PROBLEM OF CONCENTRATING ON TEMPORAL THINGS.

James 1:9, 10.

- | | | |
|--------------------------------------|-----|----------------------------|
| 9. | But | |
| the humble brother (ho tapeinos) | | 1. Let temporal things go. |
| (4) let boast | | 2. Yield your pride. |
| in his (3) exaltation | | 3. Let God make you great. |
| 10. the (1) rich one | | 4. Rejoice in what God has |
| (4) let boast | | done. |
| in his (2) humbling (te tapeinosei). | | |

DIVORCE AND REMARRIAGE

Answering a Biblical Question

The Bible teaches that marriage is to be permanent. There is considerable confusion, however, concerning what the Bible teaches about divorce and remarriage. We must take our stand on this subject from specific statements of the following Biblical passages, which seem to summarize the teaching of the whole Scripture concerning divorce and remarriage. We believe that, since Jesus Christ is God Himself manifest in the flesh (John 1:1-3, 14; Rom, 9:5; Titus 2:13, and many other passages), since Jesus Christ died for our sins (John 3:14-18; Rom. 4:25; 5:8; I Pet. 2:24), since our sins nailed Christ to the cross of Calvary (Heb. 6:6; Rom. 6:3-4), therefore, all believers in Jesus Christ as personal Savior should also obey Him. I John 2:4; 3:6-10 and Hebrews 12:6-8 state that those who deliberately constantly disobey Christ have never actually trusted Christ as their Savior, regardless of their doctrinal stand.

The following analysis of the Scripture passages dealing with divorce is to help you see exactly what the Bible teaches concerning the subject of divorce and remarriage. We strongly urge you to obey what God asks of you, and by this, honor our Lord Jesus Christ who died to remove our sins, to forgive us, and to give us eternal life. Determine that you will honor Him in all that you do throughout your whole life (Col. 3:17, 23, 24).

Gen. 1-2
Deut. 24:1-4
Rom. 7:1-4
I Cor. 7:10, 11, 25-28, 39
Matt. 19:3-12
Mal. 2:11-17

Rom. 7:1-4

Or are you ignorant, brethren, I speak to those knowing the Law

The Scripture	The Principle
that the Law lords it over a man over such time as he lives	
To living husband the married woman is bound by Law	Marriage is for life
But if the husband dies she is freed from the Law of husband	
Therefore the husband living if she becomes another man's (wife) she shall be accused as an adulteress	Double marriage is adultery
But if the husband dies , she is free from the Law not becoming an adulteress by marrying another man	Death of either spouse dissolves the marriage Remarriage after the death of a spouse is allowed.

Deut. 24:1-4

The Scripture

When a man
has taken
a wife and **married her**, and
it happens that **she does not find favor**
in his eyes, because
he has found **improper behavior**
in her, and
he writes a **bill of divorcement** to her, and
he puts it in her hand, and
he **sends her out of his house**, and

she **leaves his house**, and
she goes, and
she **becomes another man's (wife)**, and
the latter husband **hates her**, and
he writes her a **bill of divorce**, or
if the latter husband who took her
to be his wife **dies**,

Then **the former husband**
who sent her away
may not take her again to be his wife
after she has been **defiled**
For it is an **abomination** in the presence of Jehovah, and
you shall not cause the land to sin
which Jehovah, your God, gave to you
for an inheritance.

The Principle

Marriage is the foundation
Broken relationships
happen
Biblical sanctions (Lev. 18)

Divorce results

The spouse leaves

Remarriage occurs

2nd. divorce occurs

Or death of the spouse

The prohibition

**REMARRIAGE IS
FORBIDDEN**

Matt. 19:3-12.

The Scripture	The Principle
Is it lawful for a man to put away his wife for each and every reason ?	1. Divorce is not the answer to domestic strife.
Did you not read (Scripture)? that He made them (mankind) male and female?	
And He said: For this reason a man shall leave his father and mother, and shall be welded to his wife, and	2. Marriage is separation from the control of families.
the two shall become one flesh , so that they no longer shall be two, but shall be one flesh	3. Marriage is by God. 4. Marriage is unity. 5. Marriage is lasting.
What then God has yoked together (Aorist Ind.) let no man separate. (Pres. Imp. Act., 3 S)	6. Marriage is permanent 7. Interrupting marriage brings penalty (Heb. 13:4).
They say to Him, Why did Moses command to give a bill of divorce, and to put her away ?	
He says to them, Moses, allowed you (Aor. Ind. Act. 3S, “yielded to”, “tolerated”) to put away your wives because of the insensitiveness of your hearts.	8. Divorce is not commanded. 9. Divorce is caused by stubbornness and sin.
This was never so (Perf) from the beginning. But I say unto you,	10. Divorce never intended by God.
Whosoever shall divorce his wife, and shall marry another commits adultery	11. The stand on divorce is on the authority of Christ Himself.
unless the divorce was because of fornication , and	12. Remarriage for any unbiblical divorce is adultery.
(ἐὶ μὴ), Lk. 5:21; 18:19; John 14:6; Rom. 7:7; Phil. 4:15; Rev. 9:4; 21:27) (Lev. 18; Deut 24:1-4)	13. Remarriage of the innocent party is not committing adultery.
He that shall marry her that has been divorced (Perfect tense) for any reason commits adultery.	14. Marrying the divorced (not innocent) is adultery.

I Cor. 7:10-15, 25-28, 39

One must remember that the Apostle Paul was **not contradicting Jesus Christ** in His dictates on divorce, and Paul was **not adding to the dictates of Christ** something Jesus did not include. The εἰ μή clause was extremely confining concerning what Christ (God) allowed with remarriage in the case of divorce. **I Cor. 7 must be interpreted in light of Christ's statement, and only allowed to say what Christ allowed.** The issue of I Cor. 7:15 does not allow remarriage of the abandoned believer until the "unbelieving" spouse (I John 2:4; 3:6-10) has indulged in "fornication" (promiscuity, homosexuality, or bestiality) or has married another, which is considered "adultery" by God.

The Scripture

The Principle

But those having married. . . a woman (is) not to be separated from her husband. But if she is she is indeed separated, let her remain unmarried , or let her be reconciled to her husband. And a husband is not to leave his wife . . . spouse If any brother has a wife unbelieving , and she consents to live with him let him not leave her . And a woman who has a husband unbelieving and he consents to live with her , let her not leave him . for the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband. otherwise your children are unclean, but now you are holy. But if the unbeliever separates let him/her separate . A brother or a sister has never been in bondage (Perfect tense) in such matters.	Marriage is to be permanent Divorced couples to remain single Reconciliation is the goal God commands loyalty to your Do not abandon unbelieving spouses Marriage is legitimized regardless of belief Allow unbelievers to divorce (do not compromise to keep them) Assuming Lev. 18; Matt. 19:9, the innocent party (fornication) has never been in bondage. Remarriage is allowed for the innocent party.
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I Cor. 7:25-28

The Scripture	The Principle
Concerning virgins ...	
I judge it is good to remain (single) because of the present necessity.	Singleness is good under certain circumstances.
Have you been bound to a woman, do not seek to be freed.	Divorce is not to be sought.
Have you been loosed from a woman, do not seek a woman.	Those loosed should not seek remarriage.
But if you marry,	Remarriage under Biblical conditions (Matt: 19:9, et al) is not sin.
you do not sin.	Proper marriage is not sin (Heb. 13:4).
And if the virgin marries, she has not sinned.	

I Cor. 7:39

The Scripture	The Principle
A wife has been bound by law to her husband as long as he lives.	Death of a spouse frees the living for remarriage.
But if her husband is dead, she is free to be married to whomever she wishes, only in the Lord.	Marriage is only to be with other believers.

SUMMARY:

Our stand on divorce is based on the authority of Jesus Christ Himself and on the Scripture (Matt. 19:9).

Marriage is for life, as long as you both shall live (Rom. 7:39; Matt. 19:6; I Cor. 7:10).

Marriage is only to be with other believers (I Cor. 7:39; II Cor. 6:14).

God commands loyalty to your spouse (I Cor. 7:11).

Do not abandon unbelieving spouses (I Cor. 7:12, 13).

Marriage is legitimized regardless of belief (I Cor. 7:14).

Double marriage is adultery (Rom. 7:3).

The death of either spouse dissolves the marriage (Rom. 7:3; I Cor. 7:39).

Remarriage is allowed after the death of a spouse (Rom. 7:3).

Divorce is not the answer to domestic strife (Matt. 19:3).

Marriage is the separation from the control of parents, and the newly married couple becomes a separate family unit (Matt 19:5).

Marriage is the uniting of husband and wife by God Himself, and is not to be broken (Matt. 19:5, 6).

Interrupting marriage through immorality brings God's Judgment (Matt. 19:6; Heb. 13:4).

Divorce is not commanded by God (Matt. 19:8; Deut. 24:1-4).

Divorce is caused by stubbornness and sin (Matt. 19:8).

Divorce was never intended by God (Matt. 19:8).

If the unbelieving spouse insists on a divorce you should never compromise to keep him/her (I Cor. 7:15).

Remarriage of the "believing" spouse is approved on the basis of innocence of sexual sin, where the "unbelieving" spouse has committed "fornication" (Matt. 19:9; I Cor. 7:15).

Divorced couples are to remain unmarried or to seek reconciliation (I Cor. 7:11).

Remarriage, other than to the original spouse after any unbiblical divorce is adultery (Matt. 19:9).

Remarriage of the innocent party (not guilty of sexual sin) is not committing adultery (Matt. 19:9).

Marrying the divorced (Perfect Tense in the Greek) who is the party guilty of sexual sin that destroyed the marriage is committing adultery (Matt. 19:9).

Marrying a person who has been divorced and the divorce was not on the grounds of fornication is committing adultery (Matt. 19:9).

Remaining single is good under certain circumstances (I Cor. 7:26).

Divorce is not to be sought (I Cor. 7:27).

Those loosed should not seek a new marriage (I Cor. 7:27).

Those remarrying under Christ's restrictions are not sinning (I Cor. 7:28).

Biblical Christian marriage is not a sin (Matt. 19:9; I Cor. 7:28; Heb. 13:4).

If you are getting married, seek first to become the person that God wants you to be so you will be a blessing to your spouse. Seek to become the best person that you can be in Christ and to serve Him with your whole life. Then seek someone who is a believer in Christ, who is committed to Christ above all, and is serving Him with his/her whole life. Then unite to serve Christ together.

If you have been fallen in the trap of sexual sins, and you are divorced, obey Christ. If you have not remarried, seek reconciliation with your husband or wife if possible. If you are the guilty party and cannot reconcile then remain single and serve Christ in purity. If you are remarried to another, stay married and make your new home a Christ centered home where Christ is honored and obeyed.

If you have never been caught in up sexual sins that ruin the harmony of the home then avoid having your marriage ruined by only honoring Jesus Christ in all that you do (Col. 3:17, 23, 24). It is easier to avoid the problems and guilt of sin than it is to try to mend your marriage after guilt has been brought into your life.

If you have been an innocent victim of the sexual sin of others within your marriage and you have been divorced by a spouse who is unrepentant and refuses to reconcile with you, give yourself time to heal in Christ, and then allow the Lord to direct you into a marriage that will honor Christ and give you the happiness for which you are seeking. In this issue of divorce and remarriage, the spouse who is innocent of sexual sin within the marriage has the prerogative of choice according to Christ Himself, and can remarry without sin, only with another believer in Christ (Matt. 19:9; I Cor. 7:9; II Cor. 6:14).

In whatever you do, glorify Jesus Christ with your whole life in all you do (I Cor. 10:31; Col. 3:17, 23-24; Rom. 15:6)

NOTES:

THE LINGUISTIC METHOD OF WORD STUDY

After you have broken the passage down into paragraphs, and the paragraphs have been analyzed to identify the relationships of the phrases with each other, it is now necessary to study the meanings of the significant words in each phrase to fully understand the meaning of the passage. Since words are the stepping stones of thought communication, you will not be able to understand the meaning of the passage if you do not understand the meaning of the individual words which make up the passage. Furthermore, your applications of the passage will almost surely be incorrect if your interpretation of the passage is incorrect. Since the main purpose of Bible study is to correctly apply the teachings of the Scriptures to our lives in obedience to God, and not merely to memorize academic knowledge of the study of doctrine, the study of the individual words in the Scripture is a very important step in understanding and personally applying the message of the Bible.

I. Definition:

The linguistic method of **word study** involves finding the meaning of individual words as they were used in the original languages of the Bible; Hebrew, Aramaic, and Greek, as contained within the context of the Scriptures and understood by the people to whom the original Biblical manuscripts were addressed. This will begin with a proper understanding of your particular translation of the original language manuscripts of the Bible and will extend to your ability to accurately translate the original Hebrew and Greek Scriptures for yourself after you have learned how to do linguistic word studies. Acquiring this skill is an important step for your being able to accurately convey the Biblical message of God to your people in your preaching, teaching, counseling, or sharing of spiritual truth.

II. Sources:

As you progress in your Bible study skills you should begin to acquire a good Bible library including the best tools for finding the accurate meaning of the Scriptures. The following are lists of some of the better tools and texts for Bible word study. Do not try to buy all of them at one time. Buy the best texts for your level of learning in Bible study and add more as you grow and can afford it. Try to get the best of each category of tool before buying many from any one group. Often you can find the classical Bible study tools in used book stores at greatly reduced prices. Sometimes retiring pastors sell their libraries or give them to worthy students. **Christian Book Distributors, Box 6000, Peabody, MA 01961**, is a good source for discount prices on the best Bible study tools. Write them and order their current discount catalog. Ask your pastor or friends if they know of any sources of these Bible study tools at reduced rates. The following volumes are recommended for your Bible study library.

A. A good English dictionary, or a dictionary in your major language if you speak a language other than English.

B. A clear, understandable translation of the Bible in your major language. Although all translations have problems in accuracy some of the better English translations are the following:

1. *The King James II Bible.*
2. *The New King James Bible.*
3. *The American Standard Version Bible, 1901.*
4. *The Amplified Bible.*
5. *The New International Version Bible.*
6. *The Williams New Testament.*
7. *The Phillips New Testament.*

C. A Good study Bible with Biblical notes, references and explanations.

1. *The Scofield Reference Bible.*
2. *The Thompson Chain-Reference Bible.*
3. *The Ryrie Study Bible.*
4. *The Open Bible.*
5. *The Zodhiates Hebrew-Greek Key Study Bible.*
6. *The Reese Chronological Bible.*
7. *The John McArthur Study Bible.*

D. Expository dictionaries of Biblical words and **Biblical word study reference texts**:

1. *Vine's Expository Dictionary of New Testament Words.*
2. *Synonyms of the Greek New Testament* by Trench.
3. *The Complete Word Study Dictionary of the New Testament* by Spiros Zodhiates.
4. *Figures of Speech Used in the Bible*, by Bullinger.
5. *Word Pictures in the New Testament*, by A. T. Robertson.
6. *New Testament Word Studies*, by Wuest.
7. *Vincent's New Testament Word Studies.*
8. *Wilson's Old Testament Word Studies.*
9. *Vine's Expository Dictionary of Old Testament Words.*

E. Bible dictionaries:

1. *Dictionary of New Testament Theology* edited by Colin Brown.
2. *Fallow's Bible Encyclopedia and Scriptural Dictionary* is old but very good.
3. *The International Standard Bible Encyclopedia.*
3. *The New Unger's Bible Dictionary.*
4. *Zondervan Pictorial Bible Encyclopedia.*
5. *Dictionary of Greek and Roman Antiquities*, by William Smith, is old but good.

F. Concordances:

1. *Young's Analytical Concordance* is the best of the general English concordances for a thorough study of the usage of any word in the original languages throughout the whole of the Scriptures. Other concordances for studies in the original languages can be of help.
2. *Strong's Exhaustive Concordance* has many tools to recommend it to beginning Bible students, including the Greek and Hebrew dictionaries in the back of this work. It is weak when trying to locate every instance where a word is used in the original languages throughout the whole of the Scriptures, which is a very important part of Biblical word studies and preparation for exegetical preaching. This is frustrating to serious students of the Bible. The Greek and Hebrew lexicons in the back of this work are also too brief for serious Biblical language students but are excellent for beginning Bible students.
3. *The Englishman's Hebrew and Greek Concordance of the Old Testament* by Zondervan is in English and is easy to use for beginners.
4. *Concordance of the Septuagint* by Zondervan is useful for comparing the usage of New Testament Greek terms as used in the Greek second century B.C. translation of the Old Testament, and for tracing the development of the New Testament teaching of specific doctrinal ideas.
5. *Concordance of the Septuagint*, 2 Vols. by Hatch and Redpath. This work is a classic for serious students of the Septuagint (LXX).
6. *Layman's English-Greek Concordance* by Gall, published by Baker Books.
7. Bagster's *A Concordance to the Hebrew and Chaldee Scriptures* is old but a classic tool for Hebrew Old Testament scholars.
8. *Concordance to the Greek New Testament* by Erasmus Schmidt, can be purchased through AMG International, P. O. Box 22000, Chattanooga, TN 37422-2000. This is an extremely important tool if you can read the Greek letters. It is compact as a small book (5"x7") but has nearly all the references to the original Greek words as they are used in the New Testament. Combined with Green's NT Greek Lexicon, Osborn's Hebrew English Lexicon, good Greek and Hebrew grammars and with your interlinear Bible you can travel easily with your brief language Bible study library.

G. Specialized texts for Greek and Hebrew word studies for those who have studied enough Greek or Hebrew to be able to look up the words in the original languages.

1. Interlinear Bible texts.

a. *A Greek Interlinear New Testament* and a *Hebrew Interlinear Old Testament*, by Ricker-Berry, Jay Green or Spiros Zodiates is recommended.

b. *The Interlinear Hebrew-Greek Bible* by Jay Green is the complete text of the Bible in the original languages as well as a clear translation in English. Try to purchase an Interlinear that does not have the Strong's Concordance numbers within the text. These take up space you can use for notes, and you will rapidly grow beyond the need for these Strong's numbers. The lexicons found in Strong's concordance are good for beginners, but you will find much more data and more thorough information in a shorter time through the regular language lexicons than you will ever find if you remain dependent on Strong's Concordance.

2. Bagster's or Zondervan's *The Analytical Lexicon of the Greek New Testament*, and *The Analytical Hebrew-Chaldee Lexicon* are excellent for serious beginners. You can find the meaning of each word as well as the grammatical meaning in the context of the Scripture once you learn to use these great language tools.

3. Regular Greek and Hebrew Lexicons:

a. Greek;

1) *Greek-English Lexicon to the New Testament*, by Thomas Sheldon Green is compact (5"x7") and is easily carried.

2) Bauer-Arndt-Gingrich (BAG), *Greek English Lexicon* is an important tool for finding the common (Koine) usage of Greek words.

3) Liddel and Scott, *Greek-English Lexicon* is invaluable for ancient classical Greek word usages and meanings.

4) Moulton and Milligan, *The Vocabulary of the Greek New Testament* is excellent to illustrate meanings of New Testament Greek terms as used in the papyri and non-literary sources found through archaeological research.

5) Thayer's *Greek-English Lexicon of the New Testament* is a classic and much used tool.

6) Kittel's *Theological Dictionary of the New Testament* is an exhaustive, 10 volume set that should be included in the study of every serious student of the Word of God.

b. Hebrew;

1) Brown-Driver-Briggs (BDB), *Hebrew-English Lexicon of the Old Testament* is a valuable tool.

2) Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament* should be in every Bible study library. There are many old editions that are different and have different information. You may wish to have several of Gesenius' lexicons in your library.

3) Kohler and Baumgartner, *Lexicon of the Hebrew Old Testament (Lexicon in Veteris Testamenti Libros)* is old but a gold mine for the serious student of the Old Testament.

4) Kittel's *Theological Dictionary of the Old Testament* is a many volume set of great value for the serious student of the Old Testament.

5) Feyeraband's *Longenscheidt Pocket Hebrew Dictionary to the Hebrew Old Testament* is a small, easily carried lexicon that you can easily take with you with your Bible wherever you go.

6) Osborn's *Hebrew-English Lexicon* is also small and concise (5"x7") and easily carried with you.

NOTE:

There are many other good Bible study tools that you can add to your library as you grow in your Bible study skills. Keep looking for the classical texts in used-book stores and through the sales of ministerial libraries. Many of the best texts can be purchased for a cheap price because most people do not understand how to use them, or are unwilling or too lazy to diligently seek out the true meaning of the Scripture. There are also many excellent software programs for computers that can help you in your Bible study if you have a personal computer. I have not included a discussion of the Bible software programs in this text. You can read about them in most Bible, archaeological, and computer magazines.

III. Beginner's Procedure for Biblical Word Studies.

A. Look at a newer, more easily understood **translation** of the Bible to see how the word being studied is translated into modern English. Example: What does the word “conversation” mean in I Pet. 3:16?

B. If you do not have a modern translation of the Bible, check the **marginal notes** or the **footnotes** in your study Bible to see if the editor explained the meaning of the word that you do not understand. Example: Look at the marginal note for Luke 22:32 in the Scofield Reference Bible.

C. If you have an **index** in your Bible, consult this index for a more organized coverage of the doctrine being studied. Example: Study the doctrine of sin in the index of the Scofield Reference Bible or in a similar study Bible.

D. If you have an Authorized Version (The King James Version), be sure to find the **English meaning** of the word you do not understand in a good **English dictionary**. Example: Look up the word “concupiscence” in Col. 3:5. It is a good practice to look up any word you do not understand, regardless of the translation you are using. Once you master the Greek and Hebrew tools you can look up the meaning of the Biblical words directly in the original languages.

E. If the word being studied has special historical value or is related to some Biblical customs, you may be able to find the needed information in a **Bible dictionary**. Example: Look up the word “reconciliation” in Unger's Bible Dictionary.

F. For New Testament words, you can find good **summaries** of word usage including **synonyms and antonyms** in *Vine's Expository Dictionary of New Testament Words* and *The Zondervan Word Study Dictionary of the New Testament*. Use these texts together at first until you can look your Biblical word up in Greek. Example: Look up “redemption”.

G. To effectively discover the total usage of a word and its complete Biblical meaning in the Scriptures and to find out all the English words used to translate that word in the King James Version, learn to use *Young's Analytical Concordance of the Bible* systematically. See the section of this syllabus dealing with the subject of **How to Use Young's Analytical Concordance for Biblical Word Studies**. *Strong's Exhaustive Concordance of the Bible* has a Hebrew-Greek section in the back and is useful in locating a passage where a specific word is used, but you cannot follow an exhaustive Biblical word study in Strong's Concordance as you can in Young's Concordance. The Hebrew-Greek lexical aids in Strong's Concordance are also helpful to beginning linguistic students, but the lexicons listed in the section above will make this aid obsolete for you very rapidly as you grow in your ability to search the Scriptures.

H. If you have **commentaries** available, learn how to use them to clear up misunderstandings about meanings of passages in the Bible. A word of caution is needed with respect to commentaries, however. Remember that commentaries were written by men, and often emphasize personal doctrinal viewpoints. They were not passed down to us directly from Mount Sinai. They are not inspired, and consequently the authors sometimes make mistakes. When you are using commentaries, be sure to look for Biblical, grammatical facts that you can use to evaluate the conclusions of the commentator. Be ready to willingly reject any conclusions that do not fit the facts of the Bible, whether they belong to the commentator or to you personally. If you can, check the meaning of the word in the original Greek or Hebrew to see if the commentator observed the passage correctly or not. Commentators sometimes miss the point of a passage even as the rest of us mortals do on occasion.

I. If you believe the Bible to be the verbally inspired Word of God, and you believe in the importance of careful interpretation of the Scriptures as is stressed by Christ in Matthew 5:18 and Mark 12:24–27, then you should take the time to learn how to study the Bible in the **original languages**. A pastor without the ability to study the Bible in the original Hebrew and Greek is like a carpenter without his tools. He will be extremely limited in what he can do Biblically. Like a carpenter without tools, he will have to hire someone else to do his work for him. Simple Biblical linguistic study can be easily learned by every serious believer. This is not as difficult as it sounds even though you may have never studied a foreign language. See the next section in this syllabus dealing with **How to Use Young's Analytical Lexicon for Biblical Word Studies** or the Hebrew and Greek grammar sections of this syllabus to be able to find the simple meaning of a word in the original languages. Biblical linguistics will be the start of the most profitable Bible study method you will ever learn.

J. If you cannot take the time to study the original Biblical languages, or while you are developing the ability to search out the answers for yourself, be sure to **discuss your problems in translation with someone who knows the Hebrew or Greek** and can direct you to the answers or help you to find the truth. There are usually many mature believers who have mastered the Word of God who would be overjoyed to help you in your studies. Ask your pastor or one of these other mature believers for help. You will find in them a rich source of fellowship and encouragement as you are growing in your knowledge of Christ.

IV. Intermediate Procedure for Biblical Word Studies.

After you have practiced all the previously discussed methods of Bible study and have become proficient at this level you will discover that the Bible contains even more information and spiritual guidance that you will not be capable of discovering unless you continue to grow in your Bible study skills. In fact, the more you learn from the Bible, the more aware you will become of your ignorance and the more you will thirst after all the Biblical skills needed in order to master the Word of Righteousness (Heb:5:13—6:2). There are several principles of which you should be aware in order to mine the most meaning from your word studies in the least amount of time. In this next section we will discuss a more sophisticated method for Biblical word study which will help you considerably in unlocking the actual meaning of Biblical passages. When you study any Biblical word in the original languages use the following principles as actual steps in your word study method.

A. The Definition Principle.

The first task for this level of Biblical word study will be to find the **definition** of the specific word used in the passage in the original Hebrew or Greek by looking it up in a lexicon (a Hebrew or Greek dictionary). This may scare you at first, but your anxiety is not necessary if you realize how easy you can learn how to do this. With Greek you only have to learn 6 letters or less, with the rest of the Greek alphabet being familiar to you through the English (Graeco-Roman) alphabet. See the section of this syllabus concerning how to use Greek and compare the Greek alphabet with the alphabet you use. This task may be a little more difficult for you with the Hebrew alphabet because it may look so foreign to you. However, if you realize that you only have 23 letters to learn and 9 vowel sounds you can easily learn how to locate the original Biblical words in the Hebrew Scriptures and in Hebrew lexicons. See the section of this syllabus concerning using the Hebrew. Because Greek will probably be easier for you as beginners in this study process, I will use the Greek New Testament to illustrate this process.

Collect all the meanings and uses for the word being studied. The first task in this study is to locate the word you wish to Biblically define in your interlinear Greek New Testament and then to locate it in your Greek lexicon. Find the word “*pleroo*” (πληρώω) in a good Greek lexicon (Thayer’s, Liddel and Scott, Kittel’s, etc). In your study notes jot down all the meanings and uses that you find for the word being studied.

B. The Inclusive Principle.

The inclusive principle seeks to synthesize **all the meanings and uses** of any word into one main idea that is easily defined and understood. Look at **all the meanings and uses** for the word being studied and see if you can find **one word** or one main idea that fully describes all of the general uses of the word. Under the word “*pleroo*” (πληρώω) you will find several uses. The general meaning deals with the filling of a vessel with a medium of some sort.

C. The Process Principle.

If you properly study the Word of God you will find **spiritual processes** involved in many Biblical words as used in the context of the Biblical passage being studied. These processes often explain the theological meaning of the passage as well as instruct the believer concerning what God expects him/her to do or to be because of the teaching of the Scripture passage. These words often contain a logical process we must follow in order to fulfill our responsibilities in God’s ministry.

In searching for the process contained in words with many meanings, take the **lists** of meanings as found in your study of the lexicons which you just made during your study of the inclusive principle step above. **Rearrange** each meaning of the word being studied in an **orderly logical sequence** if one is indicated. This will often instruct the believer or the Bible student concerning **these sequential process steps to be taken to fulfill the responsibilities mandated by the passage.**

In the Great Commission in Matt. 28:19, 20 we are told to make disciples and to teach these disciples to “**keep**” all that Christ has commanded after we have baptized them in the name of God the Father, the Son, and the Holy Spirit. Find the meanings of the words “*matheteuo*” (μαθητεύω-to disciple) and “*tereo*” (τηρέω-to keep). See if you can discover the processes we must follow in order to fulfill this command, and how we as believers can evaluate our ministry to see if it is truly spiritually effective in the lives of other people. What are the steps taken in order to become a disciple? What are the characteristics of a disciple and how can these characteristics help us to evaluate whether our people are truly disciples or not? When we teach disciples

to “**observe**” all that Christ commanded, what steps should we stress? How will we know when we are actually fulfilling the task of the Great Commission?

D. The Exclusive Principle.

In some passages a word may be used that could have a multiple meaning or a process meaning in another context, but in the passage being studied has only one narrow meaning. Be careful to interpret the word as it is used in the context of the Scripture passage and within the context of the Bible book where it is found. Select only the meaning that fits the context if there is only one meaning that is appropriate. The word “*tereo*” (**τηρέω**) that we see as a process word in Matt. 28:19, 20 is also found in Acts 12:5. What single meaning does this word have in this context? You have to gather all the meanings for the word and then eliminate all the meanings that do not fit the context where the word is used in order to isolate the meaning that fits the context.

E. The Contextual Principle.

Often the context determines the **meaning of a word or a statement** where the meaning does not fit any lexical usage, but is totally interpreted through the surrounding passage. The parables are interpreted through the context. More has been said about this in the section of this book dealing with **the interpretation of parables**. What does “*wolf*” mean in John 10:12, or Acts 20:29?

F. The Grammatical Principle.

Grammar is important in the **accurate interpretation** of Scripture and will often clarify **doctrinal truth** through the proper understanding of the true grammatical meaning of the passage. God was not careless in the way He conveyed His message to mankind. He was careful to say exactly what He meant. Just as Christ used an emphatic present tense from Exodus 3 in answering the doctrinal errors of the Sadducees, and the Apostle Paul (Gal. 3:16) used a masculine singular pronoun and masculine singular verb ending to explain that God’s promise to Abraham in Gen. 22:17, 18 referred to God’s promise concerning Christ, we must be conscious of the theological implications of the grammar of the Biblical passage we are studying if we are to interpret and teach the meaning accurately. What does the perfect tense mean in I John 2:4, and what is the lie that John is talking about? Is the person giving his/her testimony saved or lost?

G. The Syntactical Principle.

Syntax is the study and proper placement of meaning within the structure of sentences. Most languages have a basic sentence structure. When the normal structure of the sentence is **changed** it is usually for the purpose of **emphasizing a special idea**. In Isaiah 7:14 the baby that is born of the virgin is named “*Emanuel*” (**עִמָּנוּאֵל**). If the author meant to say that God is on our side he would have named the baby “*Elemanu*” (**אֱלֵמָנוּ**). By changing the syntactical structure of the phrase *Emanuel* now means that the baby is recognized as “**God Himself with us**”, God Himself in the person of the baby, the incarnate Deity. See also Matt. 1:21–23. The rules of grammar are important in the proper interpretation of any passage.

H. The Holistic Principle.

The Bible is a unit and is **united** in its message. No passage is a unit in itself and no passage contradicts the message of any other part of the Scriptures (II Pet. 1:21). In order to properly interpret any passage of the Scriptures you must consider the message of the rest of the Scriptures so that your interpretation does not contradict the clear teaching of any other passage of the Bible. As you study, be sure to search out and be constantly mindful of the following, constantly checking your interpretation to be sure that you are not contradicting the Word of God through your understanding or teaching.

1. The argument of the word throughout the passage.

The first task you have in word study is to find out what the word means through the **regular understanding of the word by the people who lived in the day when the Scripture passage was written** and by the people to whom the passage was addressed. You do this through finding the original word in the Greek or Hebrew Biblical text, or you can find the original word through looking in a reference text like *Young's Analytical Concordance*. Then you must trace the word as it is used in the context of the Scripture passage which you are studying.

a. The use of the word in **context**. First, study the word used in the context of the passage in which it is found. Let us take the word "**krataios**" (**κραταιός**) in Eph. 3:16 as an illustration. The King James Version translates this word as "**might**". Our lexicons tell us that this word means to have **power**, to be **master** of, to **rule**, or generally stressing to be **superior**. We see in this passage that believers are supposed to have the ability to become "**superior representatives of Jesus Christ according to the riches of His grace**". Another way of applying this principle is to realize that when we, as believers in Christ, **refuse or fail to strive to become superior people in character and quality through our faith in Christ and our diligent application of His word which we have carefully studied, then we are denying "the riches of the glory of His grace"**.

b. The use of **synonyms** in the context. The word "**krataioo**" (**κραταιόω**) in Ephesians 3:16–19 is also used with other words for **strength, power, ability, and mastery**. These are words that carry nearly the same idea and are called synonyms. **Synonyms** carry the same main idea but also carry subtle differences of meaning which build the strength in expressing truth. The Apostle Paul also uses the same set of words in Eph. 1:19. Look at the words "**dunamis**" (**δύναμις**), "**energia**" (**ἐνέργεια**), "**kratos**" (**κρατός**), and "**ischous**" (**ισχύς**). Find their meaning in a good lexicon and try to discover the subtle differences of meaning. Then see if you can discover how using these synonyms together can clarify the intensity of the message that is carried by the passage in Eph. 1:15–23. How should we, as believers in Jesus Christ as our personal Savior, apply these truths? How does this passage relate to Paul's prayer for the saints in Eph. 3:14–21?

c. The use of **antonyms** in the context. Hebrew uses a literary mechanism called **parallelism** to emphasize the message of a passage (see Psalm 1 as an illustration). This is where ideas are repeated using other words or phrases to emphasize the message of the passage. When the argument of the parallel statements are stated in the same direction it is a **positive parallelism**. When the argument of the parallel statements are opposite to each other it is **anegative parallelism**. One of the ways to stress negative parallelism (the "**righteous**" versus the "**ungodly**" of Psalm 1) is to use words we call **antonyms**, or words with opposite meanings. In I John 3:13–15 the author is speaking of the characteristic of true believers, that they **love** (*agape-ἀγάπη*) other believers. The opposite of the word for **love** is the word **hate** (*miseo-μισέω*). The part of the contrast in this book is with true believers who love all others for whom Christ died and false believers who **hate** true believers in Christ. How can you apply this truth to your life as well as teach God's message through your teaching the book of I John? Does the book of I John say any more about **love** and **hate**?

2. The argument of the word through the Bible book.

Often a Bible book can be **outlined** easily and clearly. Sometimes, as with Proverbs, II Cor., or I John, the book cannot be outlined without destroying the true argument of the book. This is because of the difference between **Greek linear logic** and **Hebrew (oriental) logical patterns**. Greek logic can be represented as **a line of related statements or facts which are presented sequentially** to convince the hearer or reader that the conclusion of the author is the truth. Oriental logic, on the other hand is **the presentation of facts and logic in random order**, assuming that the reader or hearer will follow each line of argument and evidence and will come to the same conclusion as the author. The method for studying oriental logic in the Scriptures is (1) to follow the use of **words** and their **synonyms** and **antonyms** throughout the book being studied, (2) to place each of the teachings in logical order in your listings, (3) to look for and subdivide the logical order of teachings into main categories that summarize the truth discovered, (4) to define the total teaching of the book on each subject in the form of clearly understood principles that can be applied in the believer's life, and (5) to thoroughly list all applications that you can see that use these principles for daily living. When all the lines of argument of a book have been studied then the large messages of the book can be truly found and defined. This method is also very useful in the study of Bible books that have a distinct Greek logical pattern, but have several topical subjects threaded throughout the presentation of the teachings of the book.

In I John one of the main reasons John wrote is that "**you may know that you have eternal life**". Throughout the book of I John the author gives 5 signposts that show us that we truly have trusted Christ as our personal Savior and therefore **have obtained** eternal life through faith in Christ. We **can be sure** of our salvation through 1) our personal relationship **to Christ** as God Himself manifest in the flesh, the Messiah (Christ), having paid for our sins in His death on the cross (propitiation), 2) our relationship **to sin** which put Christ on the cross, 3) our relationship **to obedience** since disobedience is sin and is the cause of the death of Christ, 4) our relationship **to other believers** (the brethren) for whom Christ died, and 5) our relation **to the world** which hates Christ and cannot understand or tolerate those who are

committed to Christ. To illustrate this approach to word study trace the word “world” (*Kosmos-κόσμος*) through the book of I John. List and copy all statements concerning the **world** in that book. Place each idea in a logical order. Build a clear theology or doctrine concerning the world in the book of I John. List all applications you can see through the teaching of I John concerning the **world** and **believers**. Are there other passages that teach the same doctrines? Other threads of logical theology that you should study in the book of I John are the subject of **Christ** (all references using all synonyms), **sin**, **obedience**, and **love**.

3. The argument of the word throughout the Bible as a whole.

The last area of word study is to be able to trace all the teachings or doctrines concerning an idea through the whole Bible as a unit. I Cor. 2:13 states that the spiritual person is able to use discernment and is able to **compare spiritual things with spiritual**, synthesizing all the ideas of the Bible without contradicting other teachings of the Scriptures. This indicates that spiritual people compare all interpretations and teachings of a passage with the teachings of the total Scriptures so their interpretation never conflicts with any other teaching of Scripture.

Use **good concordance to trace every time a word is used** in the original languages throughout the whole Bible. Schmidt’s *Concordance to the Greek New Testament* is excellent. Zondervan’s *Englishman’s Hebrew Chaldee Concordance* is very useful. *Young’s Concordance* is probably best of the English concordances for this type of study since you can use it to trace all uses of a word throughout the whole Bible. Use *Vine’s Expository Dictionary of New and Old Testament Words* or *Zodhiates’ Word Study Dictionary of the New Testament* to find all the synonyms and antonyms for your word being studied.

Summary of the process for using the principles for word study.

(1) **Make a list of all the synonyms and antonyms** you will search out through the Bible. Use *Vine’s Theological Dictionary of New Testament Words* or *Zodhiates’ The Complete New Testament Word Study Dictionary* to find your synonyms and antonyms. Note all the uses of the words through the principles of word usage that we have just discussed.

(2) **Look in a good Concordance** to find all the usages of these words (see the next section of this text and the discussion concerning “How to Use *Young’s Concordance* for Biblical Word Studies”).

(3) **Make a list of all the uses** of the Biblical words book by book throughout the whole Bible.

(4) **Look up each passage** and study it in its context.

(5) **Make a list of each idea** that is taught about the subject of your study book by book, passage by passage, and word by word. List all the ideas taught by the usage of all the words, both synonyms and antonyms, book by book so you can see the argument of each book as well as the teaching of the Bible as a whole. This way you can also do individual book studies at the same time you are gathering your information. List each idea on a separate line of your notes so you can easily classify them logically in the next step of your study.

(6) **Look for major logical patterns and subdivide all the ideas** with their references under each **logical subdivision**. You can easily do this in your notes by marking each idea with your logical structure outline (i.e.: II, A, 4) in the margin of your study notes..

(7) **Copy all the ideas from your Scripture passages into a logical, sequential teaching outline** so the total teaching of the Bible can be easily seen in your study. Be careful to include your Scripture references.

(8) **Summarize the teaching of the Scripture** as briefly but as thoroughly as you can to be able to see the complete idea of the Biblical doctrine.

(9) **List all applications** you see in each Scripture passage from your word study to define the total teaching of the whole Bible concerning your subject.

This method of word study is complicated, intricate, and time consuming. The results, however, are in a fantastic understanding of the teaching of the Bible. Those who love Christ and the Bible are also rewarded by being able to teach **“Thus saith the Lord” with the power of the Holy Spirit** and with visibly changed lives (Ezra 7:10).

To illustrate this method of Bible study, look in *Young’s Concordance* to find all references to **the Holy Spirit** throughout both the Old and New Testaments. Read each passage in context and list each idea concerning the Holy Spirit on separate lines in a note pad. Begin to sort out each idea in categories of ideas; i.e.: the characteristics of the Holy Spirit, the work of the Holy Spirit, the influence of the Holy Spirit, etc. Use a coding system on your original list to make later steps of this study easier. Recopy each truth concerning the Holy Spirit placing the ideas in the major categories. Break the major categories into subcategories, etc. until you have all the teaching of the whole Bible concerning the Holy Spirit organized into a theology or doctrine of the Holy Spirit. Summarize your findings into a brief theological statement of the Biblical doctrine of the Holy Spirit. List all applications you can find concerning your own reactions and responsibilities you should have in your relation to the Holy Spirit.

ASSIGNMENT:

1. Look up the different words for **“well”** in John 4. See if you can see the difference in the way Christ and the woman at the well looked at the water. How is the difference of perspective the same in today's attitudes and outlook?

2. What process is implied in Matt. 28:19, 20 where Christ commands us to teach disciples to **“observe”** all that He has commanded us?

3. Do the suggested study concerning the Holy Spirit mentioned above. This will be a lengthy study but will be very rewarding in your spiritual growth and understanding.

HOW TO USE *YOUNG'S CONCORDANCE* FOR BIBLICAL WORD STUDIES

The understanding of Biblical words is important since the meaning of the passage hinges on the accurate interpretation of each word. This is why it is important to compare other usages of a particular Biblical word in the passage being studied with usage in other passages using the same word. This way you will be able to find the full meaning of a word as it was understood by the people to whom the original passage was written and to understand the full teaching of the whole Bible on any specific idea or doctrine.

This type of study **can be easily done** if you develop a **systematic approach** in your use of your *Young's Analytical Concordance of the Bible*. I recommend the following process as the most efficient way to use your *Young's Concordance* for the study of Bible words.

THE PROCEDURE

1. **Read** the Biblical passage which you are studying carefully and **select the key words** that carry the most important meaning of the passage. With a little practice you will develop the ability to recognize these key words with little effort. Remember that any word that you do not fully understand should be **listed immediately** as one of those important words reserved for further study before you are finished with the study of the passage.

2. **Look up the meaning** of the word used in your translation in a good standard dictionary.

3. If you have *Vine's Expository Dictionary of New Testament Words* or *Zodhiates' The Complete New Testament Word Study Dictionary* available, you might **survey the meaning of your key word in these works**.

4. **Look up the key words** of the passage in the **front section** of your *Young's Concordance*.

a. Notice the Greek and Hebrew **synonyms** used in the original scripture and their definitions as defined by the context. At this time you can try to draw a distinction between these usages in the different contexts. Keep an open mind so you will be able to change your original hunch as you learn more. **Make a note** of these different synonyms for future study.

b. Note the **specific word** (Greek or Hebrew) used in the original language in the passage that you are studying. Write it down.

c. Look up at the heading in your concordance where the original word is discussed and note the brief **definition** of the word in the original language.

d. List **all the verses** where the original word is used in Greek or Hebrew. Be careful to find all the places where the original word is used in the Scriptures, as listed in Young's Concordance. Sometimes the original word is listed separately as a verb, as a noun, or as another part of speech. Because of this, you will need to search through all the listings of the word in your concordance to be sure that you have found all the listed verses where the original word is used. In the original languages there is a heavy use of prefixes to add emphasis or change the meaning of words. Learn to find these uses of words also in your search through the Scriptures.

5. **Look in the back section of Young's Concordance in the Greek or Hebrew sections and note all the English words used to translate the original term.** Make a list of these English words. They are all the English synonyms used by the translators in the Authorized or King James Version of the Bible. Make a note of the number of times the original Greek or Hebrew word is translated with the specific English synonym in the Authorized Version.

6. **Look up each of these English synonyms in the front portion of your Young's Concordance** as you did in step four (4) of this method of study. Concentrate on the original Greek or Hebrew word of the original passage being studied. **List all of these verses** where the original word is used. You can also follow this step with the original language synonyms to follow the total theological teaching of the Scriptures concerning any one subject. Study the Greek-Hebrew synonyms as they are used throughout the Old and New Testaments.

7. **Systematically analyze all of the listed passages** where the original word is used, paying special attention to the meaning of the word in the context of its usage in the Scriptures and the doctrine taught in these passages.

8. **Begin to synthesize the meanings of the words** that you found in the last step of your study, looking for general areas of **doctrinal teaching or application**. List the teachings and applications along with the passage references. **Continue to synthesize** the doctrines of the Scriptures until you have milked all of the teaching of the Scripture on any one topic out of the Word of God and placed it on lists in front of you where you can study the whole doctrinal concept at the same time. This approach will be discussed further in **the Comparative method of Bible study** later in this work.

9. **Put your doctrinal lists in a sequential, logical order, showing a logical progression** of the doctrinal truths.

10. **Briefly summarize the meaning of the word as it is used in the total context of the Scriptures.** This is the Principle of Inclusion, also used in lexical studies of Biblical terms in the original languages. This step is where all the usages are listed, studied and generalized to give an understanding of the mechanics of the linguistic use of the term, and will give you an idea of **the broad meaning** of the term being studied.

11. **Briefly study the doctrinal or theological significance of the term** as it is used in the total context of the Scriptures. This will also include the definition of any **process** inherent within the meaning of the word and the specific usage in the passage.

12. **List any supporting, parallel passages for comparative study at a later date.** You should also list any Old Testament passages translated into Greek in the New Testament or to find out how the Hebrew word was translated in the *Septuagint*, so you will be able to list the Greek-Hebrew synonyms used in these passages for future study. All the Scripture fits together and agrees with all other parts of Scripture. You will not be totally accurate in your faith, service, preaching, teaching, counseling, or witnessing unless you understand the full meaning of the Old and New Testament Scriptures as a unit as God inspired them.

ASSIGNMENT:

Make a **word study** for the Hebrew words for ***“fear”*** found in the Book of Proverbs. See if you can discover the teaching of the Book of Proverbs concerning **fear** in the life of people. Does fear have a proper place in the life of a believer? If the Bible teaches that fear is to be found in the life of the believer, what kind of fear should it be? How should the term ***“fear”*** as applied to believers be better translated? What changes should be evident in the life of the believer as a result of this proper attitude of ***“fear”***?

Other word studies that will interest you are: (1) The argument of the Greek word ***“noema”*** as found in II Cor., (2) The word ***“world”*** as used in I John, (3) The **priesthood of Christ** through the book of Hebrews contrasting the priesthood of Melchizedek and the priesthood of Aaron, (4) The words for ***“redemption”*** as found in the New and Old Testament, (5) The word ***“Walk”*** in the book of Ephesians, (6) **The many synonyms for suffering** through the argument of II Cor., and many more.

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4. THE LINGUISTIC METHOD OF WORD STUDY

The advanced procedures for biblical word studies are study methods that use the original **Hebrew**, **Aramaic**, or **Greek** languages to accurately translate the Scriptures for an accurate exegetical ministry. **Exegesis** is involved in causing people to understand the Word of God (Nehemiah 8:8). The advanced procedures for biblical word studies will be discussed in detail in the next sections of this text covering Biblical Linguistics.

**BIBLICAL LINGUISTICS:
GREEK AND HEBREW**

THE HEBREW-CHALDEE SCRIPTURES

Hebrew was the most logical language as a choice to reach the most people in the world of the period of two thousand years before Christ. The languages of Ebla, a city supposed to have been founded by the grandson of Noah (around 3,500 years B. C.), Ugarit, Phoenician and other major civilizations of that time were proto-Hebrew or the progenitor of the Hebrew language. Hebrew was the main diplomatic and trade language spoken and written in Chaldee, Canaan, and many other great civilizations at the time of Abraham around 2,000 years B. C. Abraham was called "the Hebrew" (Gen. 14:13). The language itself was written with many different alphabets, while the language remained the same for the most part. The Scriptures we call the Old Testament and the Jews call the Tannaim were written in the common language which was understood by the most people in the inhabited world of that day. Through the development of a phonetic alphabet the Hebrew people contributed to the common western alphabet used today, traced through the ancient Phoenician alphabet, the early Greek alphabet, the Roman alphabet, to the related alphabets used around the world. Arabic and many African languages are developed from early Hebrew and have much in common with this language used to record God's message, the Hebrew Scriptures.

It was logical, therefore, that God chose the Hebrew language when He decided to communicate with mankind and tell of His love and provision for the redemption of man. The common spiritual traditions that had been known from the Garden of Eden were then recorded through the inspiration of the Holy Spirit along with God's communication of His Character, His message of salvation through His Own Messianic incarnation and sacrifice for the sins of man, and His message of reconciliation through faith in the Messiah, the Christ. The Hebrew Scriptures strongly claim to be the message of God Himself. Jesus Christ, the Messiah, gave testimony of the trustworthiness and authority of the Hebrew Scriptures.

I. THE HEBREW LANGUAGE

A. The Hebrew is a simple language yet brilliant in its ability to express a wide variety of ideas. Part of the brilliance of the language is the simplicity of the construction of its words. With the exception of a few simple words and some borrowed from other language groups, the Hebrew vocabulary is made up, for the most part, of **verbs consisting of three consonants**. If you understand the verbs of the language you will, consequently, understand most of the other words of the language. For the most part, therefore, the nouns, adjectives and adverbs are all constructed from the Hebrew verbs.

B. The Hebrew language is also rich in its ability to emphasize great ideas with supreme accuracy through grammatical mechanisms contained within the language itself. It is an emphatic language which adds color and vitality in its common grammatical usage. The meaning of specific statements are not dependent on context alone for interpretation, but contain within the statements the very meaning of the ideas through the grammar of the language.

C. Being an emphatic language, Hebrew is also able to inject great emotional content within the teaching of the statements in that language. Using the richness of the grammar and syntax of Hebrew, the strong emotions projected through the statements of Scripture are able to carry the expression of the importance of the message.

II. WHY STUDY BIBLICAL HEBREW FOR BIBLICAL INTERPRETATION?

A. The Old Testament contains some of the most brilliant literature ever produced in the history of mankind. The brilliance of the works and ideas are carried by the Hebrew language and can be only understood fully through an understanding of the language. The complexity of Psalm 119 can hardly be appreciated unless the reader has an understanding of the original language.

B. The writers of the Old Testament claimed that they had received and recorded the message of God. The phrase, "Thus saith the Lord" is seen hundreds of times throughout the Hebrew Scriptures. The prophets were to give a short term prophecy to prove that their message was truly from God (Deut. 18:20-22). Thousands of prophecies given by the writers of Scripture came true. The short term fulfillment of prophecy demonstrates that this was indeed God's message.

C. Christ, Himself, and the Apostle Paul emphasized the importance of the Hebrew in understanding the meaning of Hebrew Scripture (Matt. 22:20-21, Gal. 3:16), and stated that not one jot (yodh) or tittle (the small curl on the Hebrew letters) of the Scriptures would pass away before all was fulfilled (Matt. 5:18, Luke 16:17). The Apostle Paul also stressed the grammar of Gen. 22:17, 18 as crucial to the understanding the promises of God and the fulfillment of these promises as mentioned in the New Testament.

D. Believers are commanded to study the Scriptures (II Tim. 2:15, 2:2). We are told to be diligent to seek out and apply the Scriptures so we would be approved of God, not be workmen needing to be ashamed, but rightly dividing the Word of Truth. The same context stresses that the understanding of these Scriptures are necessary for salvation, doctrine, and the resulting changes in believers' lives.

E. The New Testament contains a great many references to the Hebrew Scriptures and Hebrew theology, and cannot be understood unless the Old Testament is also understood. The message of the New Testament can only be unlocked and understood through a clear understanding of the Old Testament. No other translation in any other modern related language or understanding of any other similar languages can substitute for the study of the original Hebrew and the careful and accurate explanation (exegesis) of the Old Testament from the original language.

III. HOW MUCH OF THE HEBREW SCRIPTURES ARE INSPIRED

II Timothy 3:16 states that "**all Scripture** is God breathed or inspired." The Greek word "**all**" means each and every part of the whole. The Apostle Paul was speaking of the **Hebrew Scriptures of the Old Testament** when he mentions the Scriptures. Since Christ insisted that even the tenses and Paul insisted that the **gender and number of the pronouns and verbal endings** were important to accurate interpretation and understanding of the Old Testament, we must conclude that **each small item in the original Scriptures** as found in the Hebrew Old Testament is important, and that no one can begin to do justice in explaining any of the Bible as a unit until the related Old Testament passages are also fully understood and explained from the original languages. As stated earlier, a pastor without this ability is like a carpenter with a very limited set of tools. He may be able to do much, but how much more could he accomplish and how much better the product of his labor with a complete set of tools.

IV. TO BE OR NOT TO BE A RABBI?: THE GOAL IS TO ACCURATELY INTERPRET THE WORD OF GOD.

The goal of this portion of the Techniques of Bible Study will be to help you **develop the ability to diligently search out the meaning and accurately interpret the Hebrew Scriptures for yourself**. The purpose of this section of the Techniques of Bible Study is not to make you into a Rabbi that can chant the Hebrew Scriptures with impeccable pronunciation. Being able to properly pronounce the Hebrew is a worthy goal, but it is not the most important part of this study. First learn how to recognize individual words in the Hebrew Scriptures and find their meaning in a regular, full Hebrew lexicon. Follow the process you learned in the section of this text concerning how to do word studies. Learn to use your Hebrew Grammar books as tools to discover the message conveyed in the grammatical and syntactical context of the Scripture. If you can accurately and faithfully interpret the Scriptures so you will always clearly understand what God is saying then you will be also able to faithfully and accurately preach the Word of God. Then, only after this skill is mastered, pursue the Hebrew pronunciation and learn the modern usage.

V. CAN I UNDERSTAND THE NEW TESTAMENT IF I DO NOT UNDERSTAND THE OLD TESTAMENT?

It is impossible to fully understand the New Testament without understanding the Old Testament first. The ability to accurately translate and interpret the Hebrew Scriptures will be absolutely necessary if you are to accurately and faithfully preach the Word of God either from the Old or New Testament. Occasionally you will hear preachers or teachers say that an understanding of the Old Testament is not important but that it is only important to understand the doctrines of the New Testament. This is usually an excuse for their not having studied the Old Testament as they should. Christ and the writers of the New Testament stressed that this statement is not true, that all Scripture is God breathed and necessary for doctrine and the resulting changes and production expected in the life of believers (II Tim. 3:15-17). You cannot be completely faithful to either Testament, and to the Bible as a whole, unless you learn to carefully search out the meaning of the Hebrew

Scriptures. Much of the meaning of the New Testament is directly connected with the understanding of specific passages and with the doctrine of the Hebrew Old Testament. Set your goal to master the doctrine of the whole Bible in the next few years and continue to grow in your studies for the rest of your life. Recognize that you will never fully know enough concerning God's Word.

THE HEBREW ALPHABET

Number	Character	Name	Phonetic Sound
1	א	Aleph	a with an open throat
2	ב ב	Beth	b, bh, or v
3	ג ג	Gimel	g or gh
4	ד ד	Daleth	d or dh
5	ה	He (Ha)	h with an open throat
6	ו	Waw	w or v, also used as vowel sounds
7	ז	Zayin	z
8	ח	Heth	ch as in the clearing of the throat
9	ט	Teth	t
10	י	Yodh	y
20	כ כ	Kaph	k in the front of the throat
	ך	Kaph- final form	
30	ל	Lamedh	l
40	מ	Mem	m
	ם	Mem -final form	
50	נ	Nun	n
	ן	Nun-final form	
60	ס	Samekh	s
70	ע	Ayin	a with a glottal stop
80	פ פ	Pe	p or f
	ף	Pe-final form	
90	צ	Tsade	ts
	ץ	Tsade-final form	
100	ק	Koph	q or k in the back of the throat
200	ר	Resh	r pronounced at the back of your throat (guttural)
300	ש	Sin	s
400	שׁ	Shin	sh
500	ת ת	Taw	th or t

An easier way to memorize the Hebrew Alphabet. Looking at Hebrew may frighten you at first. Do not give up going forward with your study of Hebrew just because of the strangeness of the alphabet. The letters of the Hebrew alphabet may look foreign to you and you may be afraid of them at first. There are only 23 letters in the Hebrew alphabet. If you learn the names, shapes and pronunciation of the letters with their vowel pointings you will find that the reading of the language is easy since it is phonetic in pronunciation. When you are trying to distinguish between the different letters it may be confusing to you at first. The easiest way is to cluster the letters in **incognitive conceptual groupings** until you have mastered the recognition of each letter and its phonemic (sound) meaning.

A. Shape. Rather than trying to memorize the alphabet in individual characteristics you will speed up the process by clustering the letters according to whether they are square or thin.

1. Square: **א, ב, ד, ה, ח, ט, כ, ל, מ, ס, ע, פ, צ, ק, ר, ש, שׁ, ת.**
2. Thin: **ג, ו, ז, י, נ.**

B. A-H-K sounds: א, ה, ח, כ, ע, ק.

1. **א** is "a" with an open throat.
2. **ה** is "h" with an open throat.
3. **ח** is "ch" with a partially closed throat like clearing your throat.
4. **כ** is "k" at the front of the pharynx and back of the tongue.
5. **ע** is "a" with a glottal stop as in "Ah! Ah! Ah! Mustn't do that".
6. **ק** is "q" at the back of the pharynx as far back as you can force it.

C. Alternate sounds with a hardening dot (daghes lene): ב, ג, ד, כ, פ, ת.

1. **ב, בּ:** "v" and "b" sounds
2. **ג, גּ:** "gh" and hard "g" sounds.
3. **ד, דּ:** "dh" and "d" sounds.
4. **כ, כּ:** "Ch" and "k" sounds.
5. **פ, פּ:** "f" and "p" sounds.
6. **ת, תּ:** "th" and "t" sounds.

D. Letters with final forms. These are letters that are written differently at the end of a word than they are in the middle of a word: **ך , פ, ן , ף, ץ.**

E. Letters with similar shapes but different sounds.

1. **ב, כ, and ך.**
2. **ג, ן, and ן.**
3. **ד, ך, and ך.**
4. **ה and ח.**
5. **ט , ן, ם and ם.**
6. **ו, ז, י, ן and ן.**
7. **ע, צ and ץ.**

THE HEBREW VOWEL SOUNDS

The Hebrew language was written in consonants. Consonants tell the reader how to place the mouth for pronunciation, but they cannot be pronounced without vowel sounds. In Hebrew the vowel sounds are added to the consonantal sounds by means of the vowel signs. These vowel signs are added under the consonant with the vowels **a, e, i, y**, short **u**, and short breathing or unpronounceable vowels. The vowels **o** and **u** are added with the waw (**ו**). The **o** vowel is sometimes added with a dot after the consonant being pronounced. The Hebrew vowels are as follows.

Sign	Name	Sound
ַ	Qames	a as in calm or o as in hop
ֶ	Pathah	a as in hat
ֵ	Seghol	e as in net
ֹ	Sere	a as in bay
וּ or ׁ	Holem	o as in note
וֹ	Sureq	long u pronounced oo as in boon
ׁ	Qibbus	u as in hut
׃	Shewa	very short u sound or unpronounced
ׂ	Hireq	i as in hit
׃	Hireq	y as in yes
ׄ ׅ ׆	Composit Sewas are short vowels of each vowel sign.	

The sewa.

The sewa is comprised of two small dots one above the other placed under a consonant to instruct the reader of the pronunciation of the syllable. There are two kinds of sewas, simple sewas and compound sewas.

Simple sewas are used in words to fill in vowel pointing gaps in the words. Sometimes the sewa is not pronounced, but at other times the sewa carries a very brief vowel sound like a very short vowel as in the word, infinite, where the *i* is very quickly pronounced. There are some simple rules for the pronunciation of the sewa that will help you in your reading of Hebrew.

When the sewa begins the syllable it is pronounced with a very short vowel sound as in the word, duvar (דוּבַר). Sewas are sometimes used to begin a word, especially attached to prepositional prefixes and are pronounced as a short *i* or *e* sound.

In closing a syllable the sewa is usually unpronounced as in the word, niqtal (נִקְתַּל), and will be under the consonant that ends the syllable. The sewa is used to mark the end of the syllable where there is no vowel sound after the last consonant of the syllable as in the name of Abraham (אַבְרָהָם). The first syllable is marked with a sewa to instruct the reader that the final consonant of that syllable is not followed by a vowel.

When a sewa is found in the middle of a word it is unpronounced after a short vowel as in the name of Egypt, Mitzraym (מִצְרַיִם), but is pronounced as a short vowel after long vowels as in the word vudederech (וּבְדֵרֶךְ).

When two sewas occur together in the middle of a word, the first sewa closes a syllable and is silent and the second sewa is vocal and is read as a short vowel because it is the vowel sound of the next syllable as in the word, yiqталu (יִקְטַלּוּ).

When a sewa occurs with a letter with a doghes or hardening dot showing that the consonant has been doubled the sewa is pronounced as a short vowel as in the word, qittely (קִטְלֵי).

Composite sewas are sewas that are linked with other regular vowel points (ְּ, ֶּ, ֹּ). Composite sewas are always pronounced, but the sewa serves to indicate that the vowel sound is shortened and the pronunciation of the vowel is not given hard emphasis, as in the name of God, Elohim (אֱלֹהִים).

Syllables.

In Hebrew, syllables are formed by the consonants and vowel pointings that accompany the consonants. These are either open or closed syllables. Open syllables are syllables that have a consonant-vowel combination and end in the vowel sound, as the Hebrew word, *amad* (עֲמַד), where the syllable, *a* (עָ), ends with the vowel sound. A closed syllable is where the syllable, *mad* (מַד) ends in a consonant whether the consonantal sound is pronounced or not as in the last syllable of (עֲמַד). The last consonant of Hannah is not pronounced but has a consonantal ending of the last syllable.

Reading Hebrew phonetically.

Hebrew may look strange to you at first and may frighten you a little because of its differences to what you have been accustomed. Do not let the differences frighten you from your goal of being able to study the Bible in the original language. You will find that you will be able to mine the riches of the original languages with a minimum of time and you will be able to start immediately to correct any misunderstandings you may have accepted through your reading of translations or commentaries or from others who taught the Word of God as they saw it. Do not give up because of beginning difficulties. The effort will be worth it. You will see the results in what you will be able to accomplish in your Bible study and you will find a new excitement in your new discoveries of sound doctrine.

You will find that it is easy to read and that you can read it immediately after you have learned the Hebrew alphabet and vowel points. Hebrew is written from right to left. The vowel pointings are written under or immediately after the consonants after which they are pronounced. All of the letters of the Hebrew alphabet are considered consonants, even the letters usually considered vowels in other languages. No syllable can begin with a vowel, but if the syllable begins with a vowel sound the vowel point will be attached to a soft consonant that will carry the pronunciation of the vowel without carrying a hard consonantal pronunciation as in the word (אֲשֶׁרִי). Psalm 1:1 looks like this in the Hebrew and is easily pronounced by reading it phonetically. Remember that the Hebrew reads from right to left in each word while the English transliteration reads from left to right. You will have to reverse the direction of the phonetic sounds for each word in the following verse and its English transliteration printed under each Hebrew word.

אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רִשְׁעִים וּבְדַרְךְ חַטָּאִים לֹא עָמַד וּבְמִשְׁבּוֹ
vuvamoshav amad lo chataym vuvaderech rashaym baatsath halach lo asher haish asherai
לַיְצִים לֹא יָשָׁב
yashav lo laytsime

Try to sound out the following Hebrew sentences.

מְרִי הָדָא לְתוּלָא
אֲצַ פְּלִיס וְאֲז הוּאִיט עֲז סְנוֹ
אֲנִד עֲבָרִי הוּאִר תַּת מְרִי וּנְתַ
תִּי לִם וְאֲז שׁוּר תּוֹ גּוֹ

The following is the way Isaiah 9:6 looks in the Hebrew. See if you can pronounce the words in the verse. Reading from right to left:

כִּי יֵלֵד יֵלֵד לָנוּ
בֵּן נִתֵּן-לָנוּ
וַתְּהִי הַמְּשֻׁרָה עַל-שִׁכְמוֹ
וַיִּקְרָא שְׁמוֹ
פֶּלֶא יוֹעֵץ
אֵל גִּבּוֹר
אֲבִי-עֵד
שֶׁר-שָׁלוֹם

RECOMMENDED REFERENCES FOR YOUR LIBRARY

- Bagster. *The Hebrew-English Old Testament from the Bagster Polyglot Bible.*
- Davidson, B. *The Analytical Hebrew and Chaldee Lexicon.*
- Davidson, A. B. *An Introductory Hebrew Grammar.*
- Feyerabend, K. *Langenscheidt Pocket Hebrew Dictionary to the Old Testament.*
- Kautzsch, E. *Gesenius' Hebrew Grammar.*
- Weingreen, J. *A Practical Grammar of Classical Hebrew.*

NOTES:

ACCENTS AND PAUSE MARKS

I do not believe that it is important for you to memorize the Hebrew names of each accent or punctuation at this time, although you will probably wish to do this later. As you begin your studies in Hebrew, concentrate on the meaning and placement of these linguistic marks so you can use them in your study of the Word of God. Note the meaning of the following marks and be able to recognize them when you encounter them in the Hebrew Scriptures.

A. Methegh. The methegh is a short vertical stroke placed on the left of the vowel point in a word to indicate a short pause before finishing the reading of the word. This is used to separate the articles or other grammatical factors from the words they modify or to indicate a natural pause in a Hebrew word. For example, **אֲדָרָה** has the methegh to indicate that there is a short pause between the article, **אֲ**, and the word it modifies, **דָרָה**.

B. Accented syllable. The accent in Hebrew is written as a small arrow pointer, **<**, above the first consonant of the accented syllable. This means that you add emphasis to that syllable as you pronounce it as in the word **alligator**. If you accent the wrong syllable it makes your speech hard to understand. See how difficult it would be if someone were speaking to you of alligators and crocodiles.

Milra and Molel. Most Hebrew words are accented on the last or ultimate syllable or **milra**. When the Hebrew word is accented on the next to last syllable or the penultimate it is called **molel**. The accent never falls on an antepenult or the third syllable before the end of the word.

C. Mappiq. When the final **h** (**ה**) at the end of a word stands vowelless it is usually silent. On occasion, however the final, vowelless **ה** is supposed to be pronounced and has grammatical significance. This final **ה** will be marked with a hardening dot (**ח**) to indicate the pronunciation as a consonant. The translation will be the difference between mare or female horse (**סוּסָה**), and her horse (**סוּסָהּ**), pronounced with a definite **h** sound at the end of the word. This is called Mappiq.

D. Raphe. Sometimes a doubling dot makes a word awkward to pronounce and is not euphonic (does not sound good in pronunciation). When this occurs the doghes or hardening dot is dropped, and a short horizontal line is added over the consonant where the doghes has been dropped. This is done for smoother pronunciation and keeps the rhythm and harmony of the language.

E. Punctuation. Hebrew punctuation is designed to divide the verses into logical parts or units. Since the Hebrew language is musical as well as logical these accents and punctuation marks tell the reader where to accent or emphasize a phoneme and where to hesitate and continue in the reading. These punctuation marks are the Silluq, the Soph Pasuq, and the Athnah.

1. Silluq. The silluq is a small vertical line that is placed under the last word of a verse and looks very much like a methegh, but is like the English period for the most part. The silluq is followed regularly by another punctuation mark called the Soph Pasuq.

2. Soph Pasuq, used in conjunction with the Silluq that looks like two small diamonds one above another. The Soph Pasuq is placed after the last word of a verse and with the Silluq marks the end of the verse.

3. Athnah. The Athnah looks like a small wishbone and is placed under the word that divides the verse into two logical parts.

The accents and pause punctuation serve (1) to mark the accented syllable, (2) to act as musical guides in chanting of the Scripture, and (3) as punctuation marks that mark the logic and ending of a verse.

THE PARTS OF SPEECH

The parts of speech are classifications of words that allow grammarians to define and identify the general usage of any word. The parts of speech are as follows:

1. **Nouns**: words that express the names of persons (John), places (the park), things (car), or abstract ideas (love).
2. **Pronouns**: words that take the place of nouns: (I, you, he, she, it, we, you, they).
3. **Verbs**: words that express action (run) or state of being (is).
4. **Adjectives**: words used to describe nouns or pronouns (brown cow).
5. **Adverbs**: words used to modify verbs (walked swiftly), adjectives (very active man), or other adverbs (ran extremely rapidly).
6. **Prepositions**: words used to describe position or relationship (up, down, on, under, against, near, toward, etc.).
7. **Conjunctives**: words used to connect individual items or related thoughts together in a sentence (and, but, etc.).
8. **Exclamations**: words used to express extreme emotion, usually followed by an exclamation point (Oh!).

These classifications of words as parts of speech are not contained in the words themselves, but must be derived from their usage within the context of the sentence. As an example, the word man is tentatively classified as a noun. However the word, man, cannot be properly classified as a part of speech until it is seen within the context of its usage within a sentence. For instance, the word man is used as many different parts of speech in the following sentences: "Man! (interjection), Did you see the man (noun) that manned (verb) the cockpit of that plane. He is very manly (adverb), and is the only man (adjective) child that his mother bore." Hebrew uses verbs as the main roots for building their vocabulary and develops almost all the rest of their parts of speech from these verbs. It is good to remember this as you progress with your Hebrew studies, and will help you to avoid confusion as you continue.

HEBREW PARTS OF SPEECH

Hebrew is a brilliant language consisting mainly of words constructed of three consonants, and modified through prefixes, suffixes and the changing of the root form of the main verbal word to form nouns, adjectives, adverbs and to further express the verbal idea of the root word. The main Hebrew words are verbs for the most part. From the vocabulary list of verbs Hebrew forms almost all of the rest of its rich vocabulary. Once you understand this characteristic of the language you will find that it is easy to learn the vocabulary and to modify the verbs you do know to say whatever you wish to express. There are some archaic Hebrew words and some borrowed words that do not follow this three consonant rule, but you will find it true for the most part.

Note: Instead of attempting to memorize a briefly stated vocabulary list from Strong's Concordance or some other brief source, it will be more to your advantage and give you much richer understanding of the Hebrew Scriptures if you develop your vocabulary through the intensive Hebrew word studies you do as you are studying and exegeting specific Bible passages. Make your lists from the passages you are studying and you will find that you will add steadily to your richness and understanding of the language as you go along. When you consider that there are only about five thousand root words in the language you will begin to see how easy it will be if you keep at your studies in the originals. By making your list through careful and complete lexical studies as well as concordance usages you will develop a better understanding of what the Old Testament is teaching as a whole. Try to develop an accurate Old Testament theology as you progress.

THE PARTS OF SPEECH

HEBREW VERBS

Hebrew verbs are the main root forms of the language expressing **action** or **state of being**, and are made up of three-consonant root words for the most part. The **tense** and **direction of action** (voice) of verbs are expressed through variations from the three-consonant roots. For example, the verb, קָטַר (to burn incense) can be modified to make the words, מִקְטָרוֹת (incense altars), מִקְטָר (incense), קָטַר (a burning of incense), קִיטוֹר (smoke), or מִקְטָרָה (incense censor). You will find many other variations and constructions of other words from single root verbs. You will begin to understand the versatility of the language as you use the *Hebrew-Chaldee Analytical Lexicon* and as you begin to recognize the different grammatical forms of words. We will look at Hebrew verbs first.

HEBREW TENSES

Hebrew tenses basically denote the state of completion of action or state of being. There are only two Hebrew tenses: the perfect tense and the imperfect tense. The perfect tense shows action as punctiliar, complete and as a state of being. The imperfect tense generally portrays action as happening and incomplete. Even with only two tenses there is a versatility to express every time concept in the Hebrew language.

A. The Perfect Tense: The perfect tense is the indicative tense that makes positive statements. It is identified through the use of the regular verb stem and is used with the following time-action concepts:

1. Present or completed action as with the ingressive Aorist or the perfect tense in the Greek.
2. Future tense that is viewed as certain or completed even though the action was still in the future. This usage is very much like the Aorist tense in the Greek.
3. Conditional usage where past conditions had not been fulfilled, much as in the second class or contrary to fact conditional in the Greek. "If only we had died in the land of Egypt!" (Numbers 14:2).

B. The Imperfect Tense: The imperfect tense is the tense that is used to indicate incomplete action. It is the tense that corresponds to the present tense in Greek. The following time action concepts are stressed by the use of this tense;

1. Frequentative or habitual action occurring constantly in the present as with the present tense in Greek. With a negative the imperfect tense means that the action that is occurring will not continue (see Psalm 118:17).
2. Subjunctive or probable action in the following verbal mechanism:
 - a. **Potential action** that could occur.
 - b. **Conditional action** that will occur if certain prior conditions are met.
 - c. Expressing a **wish**.
 - d. Expressing an **obligation** on the part of the speaker or hearer.

e. Stating a **command**.

f. Expressing **permission**.

g. Stating **improbable future action**.

The particular usage of the tense must be determined by the verb usage in the context of the passage. It is less defined in the Hebrew than other languages based on tense. Once you are accustomed to the system the usage will be easy to differentiate.

HEBREW VERB STEM THEMES

The Hebrew verbal mechanism which we will call a stem theme is a particular construct that shows the direction of the flow of the action of the verb. These stem themes are recognized by the spelling variations and the vowel combinations of the verb forms used. The Hebrew stem themes are listed below with a brief statement of the meaning of each.

Theme	Action meaning	Form	Translation
1. Kal	simple active	קָטַל	he killed
2. Niphal	simple passive & reflexive	נִקְטַל	he was killed or killed himself
3. Piel	intensive active	קִטַּל	he massacred
4. Pual	intensive passive	קִטַּל	he was massacred
5. Hithpael	intensive reflexive	הִתְקַטַּל	he committed suicide
6. Hiphil	causative active	הִקְטִיל	he caused to kill
7. Hophal	causative passive	הִקְטַל	he was caused to kill

PRONOMINAL FORMS AND ENDINGS ON VERBS

In Hebrew, the pronoun is attached to the verb in normal usage. In the Perfect Tense the pronominal ending is added to the end of the verb. In the Imperfect Tense the pronominal idea is added to both the beginning and the end of the verb. You will be able to easily recognize these forms as you become able to identify the root words and their verb stem forms. Then you will be able to translate the meaning of the pronoun attached to the action of the verb. In Hebrew the order of the pronominal suffixes are from third person to first person, not from first person to third person as in the English.

The **Perfect Tense endings of Hebrew verbs** are the following.

	Singular		Plural		
3rd. Masculine	קָטַל	He killed	3rd. Common	קָטְלוּ	They killed
3rd. Feminine	קָטְלָהּ	She killed			
2nd. Masculine	קָטַלְתָּ	You killed		קָטַלְתֶּם	You killed
2nd. Feminine	קָטַלְתְּ	You killed		קָטַלְתֶּן	You killed
1st. Common	קָטַלְתִּי	I killed		קָטַלְנוּ	We killed

The **Imperfect Tense Forms of Hebrew Verbs** are:

	Singular		Plural		
3rd. Masculine	יִקְטַל	He is killing		יִקְטְלוּ	They are killing
3rd. Feminine	תִּקְטַל	She is killing		תִּקְטְלֶנָּה	They are killing
2nd. Masculine	תִּקְטַלְ	You are killing		תִּקְטְלוּ	You are killing
2nd. Feminine	תִּקְטְלִי	You are killing		תִּקְטְלֶנָּה	You are killing
1st. Common	אֶקְטַל	I am killing		נִקְטַל	We are killing

If you know the Hebrew pronominal suffixes you will be able to interpret any Hebrew verb related to the person doing the action. The vowel pointings will tell you which verb stem theme is involved. The prefixed **נ** in the Niphal, the hardening doghes in the Intensive Piel, Pual and Hithpael, the prefixed **הִתְ** to the Hithpael and the prefixed **הִ** at the beginning of the Hiphil and Hophal will also help you to determine the Verb Stem Theme used. You will find that the identifying of the Hebrew verb forms are easy after you have mastered these simple concepts.

HEBREW NOUNS

Hebrew verbs can be considered as expressing an action or an idea in motion, whereas the Hebrew noun expresses an idea at rest or gives concrete substance to the idea expressing a person, a place, or a thing.

I. The derivation of Hebrew nouns.

A. Simple primitive nouns which have no verbal derivation (אִם : mother, or אָב, :father). These are nouns that existed before the invention of the Hebrew derivation of nouns from verbal root words, from words that were adopted from other languages, or from commonly used words that needed no verbal derivation.

B. Verbal nouns which have been derived from verbs (יָלַד : a child or one who is born is derived from the verb יָלַד :to bear). The majority of Hebrew nouns are derived from verbs in this way, making it easy to memorize a working vocabulary for the Old Testament Scriptures..

1. **Simple derivation.** A noun that is simply derived from a verb takes the verb root word and changes the vowels to express a noun idea. Simple derivations (פָּעַל - "work" is derived from פָּעַל - "to work," "to make," or "to do").

2. Nouns with **preformatives**. Sometimes nouns are constructed from the verbal root word through adding a prefixed letter at the beginning of the verbal root word and changing the vowels. Nouns with preformatives are easily recognized and easily formed from the verbal root words in the following ways.

a. A prefixed א with שָׁמַר, "to watch," becomes a noun, אֲשֵׁמֶרֶה, "a watch."

b. A prefixed ה with קָטַל, "to kill," becomes the noun, הַקָּטִיל, "killer" or "investigator of a killing" if in the Hiphil.

c. A prefixed י with קָוַם, "to arise," becomes the noun, יְקוּם, "a living thing."

d. A prefixed מ with אָכַל, "to eat," becomes the noun, מֵאֲכָל, "food."

e. A prefixed ש with לָהַב, "to burn," forms the noun, שְׁלֵהֶבֶת, "flame."

f. A prefixed ת with יָשַׁב, "to dwell," becomes the noun, תּוֹשָׁב, "a settler."

3. Nouns derived **from other nouns**. Sometimes nouns, adjectives or adverbs are derived from changing other nouns to express a variation on the original meaning of the noun idea. Therefore, קִדְמוֹן or קִדְמוֹה, "eastern," is derived from the noun, קֵדָם, "east," which is derived from the verb, קָדַם, "to go before or to precede."

II. Noun Modifications.

In many languages there are nouns that are either masculine, feminine, or neuter, and each gender carries a specific article that agrees with the gender of the noun. In Hebrew nouns are modified to express these differences and are easily derived from a root word.

A. Gender. The gender of Hebrew nouns are easily identified through the forms used. Generally the feminine form of the noun is formed through adding the feminine endings to the masculine forms of the nouns.

1. Masculine: The root form of the noun is usually the masculine form (סוּס, horse).

2. Feminine: The feminine form is usually formed by adding הָ to the masculine form, סוּס, becomes סוּסָה or "mare." With nouns ending in a vowel (יְהוּדִי, Jew) ת is added to give the feminine form (יְהוּדִיָּת "Jewess," or "Jewish").

B. Number. The number of the noun is also expressed through the ending that is attached to the noun. Most languages express the singular and plural ideas in changing the form of the noun. In Hebrew, however, they express three ideas concerning number instead of only two. These forms are through the singular, the dual and the plural.

1. Singular: The concept of a single unit or individual item is expressed by the root word in either the masculine or feminine form of the noun (סוּס, horse, or סוּסָה, mare).

2. Dual: The concept of two of anything is normally expressed by adding the suffix יִם to the masculine form. סוּס, "stallion," becomes סוּסִים, "a pair of stallions." By adding תִּים to the feminine form, סוּסָה, "a mare," becomes סוּסָתִים, "a pair of mares." The dual form is used especially to express nouns that normally occur in pairs, as with eyes, ears, hands, feet, etc.

3. Plural: The concept of three or more is expressed by adding the suffix יִם to סוּס to create the masculine plural form (סוּסִים) meaning "three or more horses," and by changing the feminine or neuter singular suffix, הָ, to וֹת, meaning "three or more mares," or רוּחַ, "wind," becomes רוּחוֹת, "three or more winds." This is why the plural form of the name of God (אֱלֹהִים) teaches the doctrine of the Trinity, which is supported through the rest of Scripture in discussing the relationship and singularity of the Father, the Son, and the Holy Spirit (see Isaiah 48:16; Matt. 28:19, 20; Acts 2:31, 32, and many other passages that agree in the doctrine of the Trinity).

C. The absolute and construct state of nouns. When a noun is mentioned alone and stands by itself in the Hebrew passage it is said to be in the absolute state. The word "the mountain" (הַהָר) when standing alone uses the simple absolute state of the noun, הָר. Hebrew, in expressing the relationship between two nouns for the purpose of showing possession or some other connection use a grammatical tool called the construct state. The construct form of the noun is used when linked with another noun or adjective to modify the noun and express possession, or some other modifying concept. When you find two nouns or a noun and adjective so closely linked as in the construct state the two words are connected by a dash called a **Maqqeph**, indicating this relationship. The Maqqeph will identify the two nouns related by the construct state.

1. Singular nouns in the construct state. In showing the relationship between the words with a Maqqeph, the two nouns or the noun and adjective are linked together as one compound idea and become almost one word. With the masculine singular form the construct and absolute form of the noun is the same. "Mountain of God" would be written הַר • אֱלֹהִים. In the feminine form, the הָ ending is changed to הַ, making the word סוּסָה (mare) to become סוּסוֹת (mare of).

2. Plural nouns in the construct state. In the construct state, the masculine plural form is changed through dropping the final ם on the plural ending, ים, and adding the Maqqeph between the two related words. If you were going to say "horses of David", you would say סוּסֵי • דָּוִד. The feminine plural form is the same in both the absolute and the construct states.

3. The vowels in the construct state. When you see nouns in the construct state you may be slightly confused by the shortening of the vowels in the construct noun. Since the emphasis was on the genitive concept of this relationship, demonstrating possession or source, the construct noun was spoken rapidly with the emphasis being placed on the second word of the expression.

4. The article with the construct state. When you add an article, ה (the), to the word הָר (mountain) to say "the mountain" the Hebrew word would be הַהָר. When the article is attached to a noun in the construct state the article is dropped from the main construct noun and added to the second noun. "The mountain of God" would therefore become הַהָר • אֱלֹהִים, not הַהָר • אֱלֹהִים. To say "The horses of David", the Hebrew expression would be סוּסֵי • דָּוִד. This would not be translated as "horses of the David," but as "the horses of David."

HEBREW VERBAL NOUNS

I. Participles:

Participles are verb forms which are used as verbs, nouns, adjectives, and adverbs. It is important that you recognize this verb form because of their versatility in Hebrew expression. When used as a verbal adjective the participle must agree with the gender and number of the noun it is modifying. Participles express the characteristic of the noun being described and therefore stress continued activity.

A. The translation of a participle is usually the verb form ending with ". . . ing." In Hebrew the participle used without a regular verb form with an emphatic personal pronoun is used as a verb, and expresses the condition of the noun involved in the action.

B. The usage of participles can be as **verbs**, "killing," as **nouns**, "killer," as **adjectives**, "the man who kills," or as **adverbs**, "the man went killing."

C. Participles are used in the **active** voice, "killing" or "killer," or in the **passive** voice "being killed" or "corps."

D. The gender of participles can be **male**, קטיל, "male killer," or **female**, קטלת, "female killer."

E. The number of the participle is expressed as **singular**, **dual**, or **plural**.

F. The mood of the Hebrew participle can be both active or passive. In the **active participles** the noun is expressed as doing the action or having the character of the prepositional expression: "the man keeping." שמר, would be "the keeper." The **passive participle**, שמור, expresses that the action or characteristic of the prepositional expression is toward the noun being modified: "the law which is kept."

II. Infinitives:

Infinitives are forms of a verb that express existence or action without reference to person, number, gender, or tense, and can also be used as nouns. Infinitives are usually preceded by the infinitival marker, "to": "to go", "to try", "to run", etc. In many languages infinitives are used as nouns as well as verbs. In Hebrew the infinitive has two forms with specific usages, the infinitive absolute, and the infinitive construct.

A. The infinitive absolute.

The Infinitive Absolute is formed by adding a holem vowel in the verbal root. The absolute form is used as the object of the verb and is used to enhance the impact of the meaning of the verb. When used in this way the infinitive is the same root as the main verb and serves to explain the intensity of the action. In Gen. 2:17 you read in the King James Version, "thou shalt surely die." מוֹת תָּמוּת in the Hebrew is using the Infinitive Absolute to emphasize the beginning of a continual state following the eating of the forbidden fruit. In Hebrew, when the Infinitive Absolute **precedes the verb** it emphasizes **the sureness** of the verb, and when it immediately **follows the verb** emphasizes **duration of the action** of the verb. When used with the **perfect tense** the Infinitive Absolute emphasizes the **completeness** of the action of the verb, but used with the **imperfect tense** stresses the **sureness** of the action of the verb. The forms of the Infinitive Absolute are קָטַל, קָטוּל, "to kill."

B. Infinitive Construct.

The Infinitive Construct is used both as a verb or as a noun very much as the infinitive is used in English and in many other languages. The Infinitive Construct takes prepositional prefixes and pronominal suffixes and are translated "to go", "to live", "to reign". The form is קָטַל, "to kill".

THE HEBREW ARTICLE

Articles are the part of speech that delineate the thing of which you are speaking from all other items. In English as with many other languages, there are definite as well as indefinite articles. In English the indefinite articles are **a** and **an**. The indefinite articles point to the characteristic of the item of which you are speaking ("an apple") as indicating that it is not another type of fruit or some other category of thing. The definite article in English is the word "the," and serves to separate the specific item from all other items of the same class. When you say "a horse" you are talking about any animal that is in the category of horses, but when you speak of "the horse" you are speaking of one specific horse.

1. **The indefinite article.** The Hebrew language does not employ indefinite articles but the concept of indefinite articles are implied within the context of the usage of nouns themselves. If the definite article is not present then the noun can be translated with an indefinite article if it fits within the context. The word מֶלֶךְ without the definite article means "a king".

2. **The definite article.** The definite article in Hebrew is the letter הֶ. This article, הֶ, is usually prefixed to the beginning of the noun it is qualifying and is usually followed by a doghes forte in the next letter or the first regular letter of the noun if that letter is not a soft consonant. The Hebrew word, מֶלֶךְ, means "king". If the article הֶ is prefixed on the word it becomes, הַמֶּלֶךְ, "the king".

3. **The interrogative הֶ.** Sometimes you will see a הֶ prefixed to a word that does not fit the position or function of the definite article. This is called an interrogative הֶ and marks the beginning of a question. The interrogative הֶ is similar to an English question mark, but is placed at the beginning of the sentence instead of at the end as it is in the English language.

HEBREW PRONOUNS

Pronouns are words that take the place of the names of persons, places, or things. They substitute for nouns within a sentence rather than repeating the noun constantly. Personal pronouns are used to substitute for a noun already mentioned as an antecedent or in direct address (I, you, he, she, it, we, you, and they). Demonstrative pronouns point out the noun being described (this, that, these, and those). Relative pronouns are usually used to connect the noun being described with an adjectival phrase or a part of the sentence that further describes the noun (who, which, or that). Interrogative pronouns ask questions concerning the noun being described (who?, which?, or what?) In English there are indefinite pronouns (each, either, any, etc.), reciprocal pronouns (each other, one another), reflexive pronouns (myself, yourself, himself, etc.), and intensive pronouns (myself! yourself! himself!) These intensive, reflexive, and reciprocal pronouns are not normally found in the Hebrew but the ideas are contained in the grammatical construction of the verb stem themes. You will become familiar with these implications as you study further.

I. Personal pronouns:

Personal pronouns are normally added to words as suffixes at the end of the words.

My horse in Hebrew would be the word for horse (סוס) with the first personal pronoun (אני) attached to make the word (אני סוס).

Singular		Plural	
אני	my, me (common)	אנחנו	our, us (common)
אתה	your, you (masculine)	אתם	your, you (masculine)
את	your, you (feminine)	אתן	your, you (feminine)
הוא	his, he (masculine)	הם	their, them (masculine)
היא	her, she (feminine)	הן	their, them (feminine)

II. Independent personal pronouns.

Independent personal pronouns are used as separate words and are used in conjunction with the context but are not normally connected to other words as a suffix.

אתה you

אני me

III. Demonstrative pronouns.

Demonstrative pronouns are used to point out something or someone being discussed. In some Hebrew grammatical constructions the demonstrative pronouns are used for added emphasis and to convey intensity and seriousness of the subject.

זֶה	the one, that one, this (masculine)
זֹאת	the one, that one, this (feminine)
אֵלֶּה	these (common)
הוּא	that (masculine)
הִיא	that (feminine)
הֵם הַמָּה	those (masculine)
הֵנָּה	those (feminine)
זֶה זֹאת	this (placed for emphasis)

IV. Relative pronouns connect the noun being described with the parts of the sentence that further modify it.

אֲשֶׁר who, which

V. Interrogative pronouns ask questions.

מִי who? whoever? if only? how?

מָה what? whatever? how? why?

הַ used as a marker for interrogation (the interrogative הַ).

VI. Accusative pronouns or particles.

The Hebrew language adds a pronoun or particle which indicates the direct object of the verb. This is called the accusative particle. You will find a clear usage of this particle in Gen. 4:1, indicating that Adam and Eve thought that Cain was the God-man that God had promised to send for their salvation and for the defeat of Satan. This is why the original languages are so important to accurately translate the Bible and for true Biblical theology or doctrine.

אֶת marks the direct object.

HEBREW PREPOSITIONS

Prepositions are words that describe relationships relative to space, position, or logical progression. These are words that describe position in, at, by, under, in front of, etc. In English prepositions are separate words. Hebrew prepositions, on the other hand, are added onto words as prefixes for the most part. It is important to be able to recognize them if you are going to be able to recognize the root words so you will be able to find the root words in a Hebrew lexicon. It is also important to understand the prepositions because they identify the flow or position of the action within the sentence. The following is a list of the major Hebrew prepositions that you will find within the context of the Hebrew Scriptures.

בְּ	in, into
כְּ	as
לְ	towards, to (also identifies the indirect object)
עַל	on, upon, above
אֶל	unto, into, towards, at
עַד	as far as, near, at, by, until, even
מִן	from, out of, than (in comparison), because of
עִם, אֵת	with, near, beside, as well as
תַּחַת	under, beneath, in one place
בְּעַד	behind, on behalf of
אַחֵר, אַחֲרָי	after, behind, against, at, west of
יְעַן	because of
לְמַעַן	for the sake of, because of
לְפָנָי	before, in front of, in the sight of
מִפְּנֵי	from, before, because of

The בְּ, כְּ and לְ are called inseparable prepositions in Hebrew since they have no existence as separate words but are attached as prefixes at the beginning of the words they modify. These inseparable prepositions are used with nouns. They are also used to modify pronouns. "To me" would read לִי. The other prepositions take pronominal suffixes as with אַחֲרֵיכֶם ("after you," plural).

HEBREW CONJUNCTIONS

Conjunctions are words that are used to connect words, phrases, and clauses in sentences. Coordinating conjunctions connect related ideas using "and," "but," "or," etc. Subordinating conjunctions build logical bridges between ideas using the words "if," "when," "though," "as," "because." Correlative conjunctions compare or contrast ideas using "either...or," "neither...nor," "both...and," etc. The following are some of the major Hebrew conjunctions you will see regularly as you study the Scripture.

וְ	attached as a prefix: "and, then, but, or, even with, as, also"
אוֹ	"or"
כִּי	"because, for, when, if, but, though, that"
אִם	expressing real conditions: "if, though, or" (the same as the Greek third class conditional)
לִּי	expressing unreal conditions: "if" (optative)
פֶּן	"lest, also"

HEBREW NEGATIVES

Many languages are limited in the way they express negation. Hebrew, on the other hand, is rich in its form of negative expression. The following are the more common of the Hebrew negative particles.

לֹא or לֹ	objective denial of a fact (Gen. 4:5), prohibition (Gen. 2:17). When used with a command the imperative indicates a permanent prohibition, and that the action must never occur.
אַל	subjective denial of a wish (Gen. 21:16; Prov. 31:4). Used with a command indicates that the action of the prohibition is temporary and not to be done for the present.
אֵין	statement of a negative fact (Gen. 37:29; Ex. 5:10)
בִּלְ	"scarcely" showing objective denial (poetic), "not" (Is. 40:24), or "let us not" of subjective denial (Ps. 141:4)
בְּלִי	"not" showing objective denial (Gen. 21:20), "without" (Job 8:11)
בְּלֹתִי	"not," "except" (Ex. 22:19)
אִפְסֹ	"no," "not," "however," "only" (No. 22:35)
מָה	"not," and "what?" when used as an interrogative (Job 31:1).

RELATIVE PARTICLES

Particles are small, uninflected parts of speech that can take the part of articles, prepositions, conjunctions, or interjections used to show the syntactical relationship of a word or phrase with the rest of the sentence. Hebrew uses the following particles.

שֶׁ- שֶׁ	which is, that.
יִשׁ	if, whether, ought one?
אֵת	This particle marks the direct object also mentioned as an accusative pronoun.

HEBREW ADVERBS

Adverbs are words that modify verbs, adjectives, or other adverbs. Adverbs are formed in Hebrew by (1) adding a prefixed preposition with a substantive or a word that shows existence or a noun: **בְּמֵאֹד**, "in much" or "very," or, "as one" or "together," (2) by placing the substantive in the accusative: **הַיּוֹם**, or "today," (3) adjectives in the feminine gender: **יְהוּדִית**, or "Jewish fashion," (4) Verbs in the infinitive absolute: **הָעֶרֶב**, or "in the evening," (5) numbers like once (**אַחַת**), twice (**שְׁתַּיִם**), etc. (6) by the adding of **מַ** to the end of substantives or adjectives (turns **אֱמֵן**, "true," to **אֱמָנָם** or "truly"), (7) by adding suffixes to other words indicating being or position: **הֵנִינִי**, "Here I am."

The following are a few primitive adverbs that are common in Hebrew which are frequently encountered in passages of the Scripture.

גַּם	also, even, indeed, on his part, although (Is. 1:15; Gen. 3:6; 27:33; Ex. 4:9)
אֵף	also (Gen. 40:16), even, really (Job 40:8; 34:17), scarcely (Is. 41:24), how much more...with (Ps. 11:21)
אֶדְוָה	only (Gen. 18:32), surely (Gen. 44:28)
רַק	only (Gen. 41:40), except (I Kings 8:9), if only (Deut. 15:5)

SENTENCES

A sentence is a group of words containing a subject and a predicate, and expressing a complete thought.

1. A Simple Sentence. A simple sentence consists of one independent clause containing one subject and one predicate. **צַדִּיק יְהוָה** ("Jehovah is holy"): Ps. 11:7.

2. A Compound Sentence. A compound sentence consists of two or more independent clauses. See Gen. 4:1.

3. A Complex Sentence. A complex sentence contains one principal independent clause, and one or more subordinate dependent clauses. **אֲנִי יוֹסֵף אֲשֶׁר מָכַרְתֶּם אֹתִי** ("I am Joseph... whom you sold": Gen. 45:4.

4. A Compound-Complex sentence. A compound-complex sentence consists of two or more independent clauses combined with one or more dependent clauses. See Gen. 2:8.

HEBREW SENTENCES

Types of Hebrew Sentences.

1. Nominal Sentences. A nominal sentence is a sentence where the verb **הָיָה** is inflected even though omitted (Ps. 23:1).

A. Meaning. Nominal sentences represent a state of being or a fixed and enduring condition.

B. Normal word order. The normal word order is subject first and predicate coming last.

C. Variations from the Normal Word Order. Any variation from the normal word order emphasizes the words or concepts placed before the subject, , **עֲמֹנֵי־אֵל** (Is. 7:14), & **צְבָאוֹת** **קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה** : Is. 6:3.

2. Verbal Sentences. Verbal sentences contain a finite verb in the predicate using the perfect tense, the imperfect tense or an imperative.

A. Meaning. A verbal sentence represents an act or event involving some thing movable and in progress.

B. Normal Word Orderd order is the **verb first**, the **subject second**, the **predicate last** (**וַיֹּאמֶר אֱלֹהִים**).

C. Variations from the Normal Word Order. Any variation of the normal word order places special emphasis on the part of the sentence placed before the verb.

(1) The subject emphasized. See Is. 1:3; 9:6; Hos. 2:23, 24; Amos 7:17; Gen. 6:8, 18:33; 37:27.

(2) The object emphasized. See Is. 4:1; 9:6; II Kings 5:13; Gen. 37:16; 41:9; Jer. 1:11.

(3) The indirect object emphasized. See Gen. 4:26.

3. Composite sentences. A composite sentence contains two subjects for only one verb.

The Cassus Pendens uses a dangling first subject used to describe and emphasize the second subject. **הֲיִהְיֶה אֱלֹהֵיכֶם הַהֶלֶךְ לְפָנֵיכֶם הוּא יִלְחֶם לָכֶם** (Deut. 1:30). See also Judges 4:4; Is. 4:3; and Gen. 2:17.

THE WAW CONSECUTIVE

You may have noticed that the Hebrew conjunction, **ו**, is used often and in many ways. You may have guessed by now that the **ו** can and should be translated in several different ways as well. This is true.

When the waw consecutive is speaking of the **past narrative** only the first verb will be in the perfect tense, with the following verbs occurring in the imperfect tense if immediately following the waw consecutive. If the sequence of events being described are in the **present tense** and begin with a verb in the imperfect tense, then the following **ו** linked verbs will be in the perfect tense. It can be translated in several ways.

1. As a simple conjunction it is translated as "and."
2. As an explanatory waw it is translated as "namely, that is, speaking of," etc).
3. As a concomitant waw it is translated "with, both together," etc.
4. As a copulative waw it is translated "also, moreover, both... and... also, in addition to, even," etc.
5. As an adversative waw it is translated "but, instead, not to mention..."
6. As an inferential waw it is translated "therefore, wherefore, whereas," etc.

HEBREW COMPARATIVES AND SUPERLATIVES

In most languages there are ways to express comparative and superlative degrees. In English we have the forms "good, better and best," The comparative degree is "better than" when we say, "Hay is better than straw as horse food." When we wish to express the superlative degree, that a person or article is the best from a group we say, "Jane is the best cook in our church." The Hebrew language expresses comparative and superlative degrees but Hebrew has no special forms to express that comparison. Instead Hebrew uses other mechanisms to convey the same ideas.

1. The **comparative degree**.

In making comparisons between two people, things, groups, or ideas, the Hebrew language states the subject and the adjective followed by the compared group prefixed by מ (from) or ב (in or within the group). If we wished to say "Joseph is greater than his brothers" we would say "יוסף גדול באָחָיו."

2. The **superlative degree**.

In expressing that one person, thing, or idea is best from among a group the Hebrew states the subject and the adjective or adjectival phrase with a prefixed ה ("the") followed by the compared group with a prefixed מ or ב. This indicates that the ה distinguished noun is the best of the group within the characteristic of the adverb used to describe the group. In saying, "Joseph is the greatest of his brothers" we would say "בְּאָחָיו הַגָּדוֹל יוֹסֵף."

HEBREW COMMANDS

Sin put Christ on the cross. If we love Christ we will obey His commandments as a way of life (John 14:15 and 21). Believers in Christ realize that they are obligated to follow the commands of Scripture that expressly apply to them regardless of the intensity of the command.

I. The definition of the Imperative. To command means to give an order, a direction, or a mandate that directs the action of others, and giving these orders with the authority to do so.

II. Types of command in the Hebrew.

In Hebrew, as in the Greek, there are several ways to give a command, all conveying the obligation to obey the mandate on the part of the hearer, but conveying different intensities of the pressure of the command.

A. The Imperative of command. In Hebrew the Imperative of command is derived from the shortest form of the verb inflected from the imperfect, as an imperfect without a prefix.

1. The **ordinary Imperative** carries the message that the obligation to act as directed is passed from the commander to the hearer. This idea of responsibility is carried through the verb root with a shewa under the first consonant and a holem with the second consonant. The word שָׁמַר, "to keep," becomes the imperative, שָׁמַר, "You keep,"

2. The **emphatic Imperative** is formed by adding a ה at the end of the ordinary masculine singular imperative, conveying a sense of urgency beyond that of the ordinary imperative. The Imperative, שָׁמַר, becomes the emphatic Imperative, שָׁמַרְה, stressing: "You **KEEP** now and in fact!"

B. The negative commands or prohibitions. In Hebrew a negative command or prohibition is expressed by the negative particles (לֹא and אַל) linked with the Imperfect tense, never by the negative particles used with the Imperative.

1. **Permanent prohibition** uses the stronger negative particle, לֹא, with the second person singular or plural imperfect, indicating that the prohibited action is never to be done. לֹא corresponds to the Greek negative particle, οὐ.

2. **Temporal or immediate prohibition** uses the weaker negative particle of prohibition, אַל, indicating that the prohibited action is not to be done now, but might be done at a later time. אַל is very much like the Greek negative particle, μή.

C. The Cohortative and Jussive. The Cohortative and Jussive usage of the Imperfect tense of the Hebrew are a form of command where the obligation of the command is softer and encouraging a second person (you should) or to allow another person ("Let him . . .") or persons ("Let them . . .") perform a specific action, or an encouragement to do a specific thing as a group ("Let us . . .").

1. The **cohortative**. The cohortative is like a soft imperative that asks permission from the hearer to perform an action. The translation comes as a request to "Let me keep. . ." (אֲשַׁמְרֶה) with the first person singular, or "Let us keep. . ." (נִשְׁמְרֶה) with the first person plural. With the first person plural cohortative the expression is one of encouragement or polite command of leadership that directs the action of willing followers.

2. The **jussive**. The Jussive is like the Greek third person Imperative. The Jussive is a use of the imperfect tense where the meaning is a command to a third person to let another perform a specific action. The meaning must be determined from the context in the Hebrew. יִשְׁמֹר can mean "He will keep," or it can hold the Jussive meaning, "Let him keep," You will have to determine the actual usage as you study the word in its context. Do not let this confuse you. You will find that you will be able to recognize the different uses as you progress in your Biblical studies.

D, The polite command using the imperfect. Often in many different languages the concept of delegation of responsibility is given through a future tense idea. In organizing any project the leader of the team will say, "Bill, you will procure and organize the materials. Jerry, you will find and direct the building team. Joe, you will chair the design team and direct the design of the building project." In Hebrew the Imperfect tense in the second person can carry the same meaning as an Imperative but with a less demanding tone. תִּשְׁמֹר can mean "you will keep" in a future sense. In context, though, you will see that תִּשְׁמֹר can also mean "You will keep . . ." in the sense of passing obligation as a polite command.

E. The Imperative with suffixes. The Imperative can take pronominal suffixes if the action of the imperative is directed toward an object that can be represented by a pronoun (שְׁמֹרְנִי, "Keep me").

ADDING EMPHASIS IN HEBREW

The meaning of a language is more than the accumulation of the meanings of words. Understanding the words of a language is important to understanding what is said. The meaning of what is said relies on a deeper structure of the language, however. The inflection of the statement is important. The context of the statement is important to an accurate understanding of the statement. In order to understand a Hebrew statement it is important to interpret the meaning of the surface structure of the language (the meaning of words) through the deeper structure of the language (content combinations, context, and inflection). When a person states, "I love you" a naive interpreter will assume that the surface structure of the statement is the message of the statement itself. However if the speaker states, "I love you?", the meaning is carried through the rising inflection of the statement and the meaning is "I do not love you, and the idea that I would love you is ridiculous."

Hebrew is a very expressive language. The beauty of this ability to express intense emotional concern lies within the structure of the Hebrew language itself. The Hebrew did not have to shout or pound the pulpit to get attention to the importance of what was being said. The intensives were built into the language itself, and a spelling variation or grammatical clue gave the weight to the message. The Hebrew Scriptures especially are concerned with very important issues of life. When dealing with spiritual truths the Hebrew language intensifies and uses all the power and mechanisms of Hebrew grammar and syntax to express the importance of the topic being discussed. Much Biblical truth is completely missed in translations of the Hebrew Scriptures because the intensity of the language used is not translated. A Bible scholar without the ability to study the original Scriptures personally will miss much of the importance of the Biblical implications and will certainly not be able to adequately explain the Scripture to others through preaching, teaching, or counseling. Much of the New Testament contains references directly from the Hebrew Scriptures, and much of the New Testament Greek contains Hebraisms or Hebrew intensive grammar translated into Greek.

There are many linguistic mechanisms used in the Hebrew language that you will find in the Scriptures. You will be able to intensify your understanding of the Hebrew Scriptures as well as the Hebraisms in the New Testament Scriptures if you are able to recognize these linguistic emphases.

Hebrew emphatic expressions.

1. Using intensive verb-stem themes. (Piel, Pual, and Hithpael) Ezra 7:10.
2. Using Cognate accusatives (פִּרְךָ אֲבָרְכְךָ) "Blessing, I will bless" meaning "I surely will bless you" (Gen. 22:17).

3. Using the infinitive absolute (מִוֹתֶיךָ תָּמוּת) "You shall surely die" (Gen. 2:17; cf.: Ex. 23:4; Gen. 18:10).

4. Restatement of an idea using parallelisms.

A. Negative parallelism (Psalm 1:1 with לֹא).

B. Positive parallelism (Psalm 1:2).

C. A reversal of parallelism (Psalm 1 & 2).

5. Changing the normal word order in the sentence. (עִמָּנוּ אֱלֹהִים) stressing that it is God Himself Who is with us, not אֱלֹהֵינוּ עִמָּנוּ, "God is on our side") Is. 7:14.

6. Using the cassis pendens: This is the statement of the subject with a resumptive pronoun: "He who shall come out of your loins, he shall be your heir" (Gen. 15:4).

7. Repeating the pronoun along with the verbal pronominal suffix (הוּא אָמַר), which is like the Greek; ἔγωγε λέγω).

8. Repeating words (קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת) Is. 6:3; cf.: Eccl. 7:24.

9. The use of asseverative particles.

A. אֲבָל: "Truly" (Gen. 42:21; II Sam. 14:5; I Kings 1:43; II Chron. 1:4; 19:3; 33:17; Dan. 10:7; Ezra 10:13).

B. אָךְ: "Surely, truly" (Gen. 26:9; 29:14; 44:28; Judges 20:39; Ps. 23:6; 58:2; 73:1, 13).

C. אֲנֹכִי: "Surely, truly": (Gen 28:16; Ex. 2:14; Is. 40:7; Jer. 3:23; 4:10; 8:8).

D. אֲמֵן: "Truly" (No. 22:37; II Kings 19:17; Ruth 3:12; Job 9:2; 12:2; 19:4, 5).

E. כִּי: "Certainly": (Is. 7:9; Gen. 18:15, 20; 31:42; No. 22:29; II Sam. 2:27; 19:7).

10. Using an oath. הִנֵּי: (Judges 8:19; Ruth 3:13; I Sam. 14:39, 45; II Sam. 4:9; I Kings 1:29).

11. Using exclamatory words.

- A. **סָה**: "Hush! Silence!": (Judges 3:19; Amos 6:10; 8:3).
- B. **אֵיךְ**: "How!" (II Sam. 1:19; Jer. 9:18).
- C. **אֵיכָה**: "How!": (Is. 1:21; Jer. 48:17; Lam. 1:1; 2:1; 4:1 & 2).
- D. **אֵוִי**: "Woe!": (I Sam. 4:7; Jer. 4:31; Is. 3:9).
- E. **אֵלָלִי**: "Alas! Woe!": (Mic. 7:1; Job 10:15).
- F. **הוֹי**: "Ha!": expressing dissatisfaction or pain (I Kings 13:30; Jer. 22:18).
- G. **הֵאָחָה**: "Aha!": expressing joy (Ps. 35:21, 25; Job 39:25; Is. 44:16; Eze. 25:3; 26:2; 36:2).
- H. **אָחָה**: "Alas!": expressing regret (Eze. 6:11; 21:20).
- I. **אֵהָה**: "Alas!": Josh 7:7; Judges 11:35; 6:22; II Kings 3:10; 6:5, 15; Jer. 1:6).
- J. **מָה**: "How! What!": (Gen 28:17; No. 24:5; II Sam. 6:20; Psalm 8:2; Is. 52:7).
- K. **הִנֵּה**: "Lo! Behold!": (Gen. 12:19; 20:3; Is. 6:8).
- L. **הֲלִילָהּ**: "Far be it!": (I Sam. 20:2; 24:7; 26:11).

12. By omitting the subject. (Gen. 18:9) "Where is Sarah, your wife?" and he said, "**הִנֵּה בְּאֶהָלִי**", "Behold! In the tent!" (cf.: Jer. 37:14).

13. By omitting the predicate. (Judges 7:20): "The Sword of Jehovah and Gideon." (Cf.: Is. 29:16; Mal. 1:13).

14. By omitting both the subject and the predicate. "How long?" "Will you wait?" is implied (Psalm 6:4; cf. Ps. 74:9; Hab. 2:6; Judges 5:14).

15. By repeating an idea throughout a book. (Eze. 3:18; 33:8).

USING THE HEBREW ANALYTICAL LEXICON AND KEEPING HEBREW BIBLE STUDY NOTES

As you began your study of Hebrew Biblical passages you probably found the Hebrew alphabet a little confusing and frustrating. The Hebrew consonantal alphabet probably looked foreign to you and the vowel pointing system was probably hard to follow. Reading from right to left probably gave you a little stress. Then, since you have continued this far in your study, you probably found that these characteristics of the Hebrew language began to make sense to you and that the system for reading Hebrew phonetically was easy to use.

I. Use your Hebrew-Chaldee Analytical Lexicon.

When you begin to study a passage in Hebrew Scriptures you will see many words that you cannot recognize and are not found in regular lexicons as they are written in the Hebrew Bible. This difference in the Hebrew words is because Hebrew adds much information to the beginning and end of the root words. Do not let this confuse you. You do not have to wait until you understand everything about Hebrew before you can study the Hebrew Bible. Use your Hebrew-Chaldee Analytical Lexicon as a tool to find all this information until you are able to identify the root words and the added grammatical information through prefixes and suffixes for yourself.

Ezra 7:10 looks like this in the Hebrew.

כִּי עֲזָרָא חֲכִין לְכַבּוֹ לְדֹרֶשׁ אֶת־תּוֹרַת יְהוָה וּלְעֲשׂוֹת וּלְלַמֵּד בְּיִשְׂרָאֵל חֶק וּמִשְׁפָּט:

You will see words like **וּלְלַמֵּד**, yet when you try to find the word in your regular lexicon you will not be able to find the word as it is written. The Hebrew Analytical Lexicon separates the parts of the word and explains the grammatical information contained in the word for you. When you look for the word in your Analytical Lexicon under the first Hebrew letter (**ו**) you will find the notation on page 234: "NOTE-All forms beginning with Vav (the few following exempted) will be found in the alphabetical order of the analysis according to the letter which next follows Vav in each form." The discussion of the **ו** as a conjunctive or copulative particle is discussed in this place. For the use of **ו** as a conjunction see the section discussing Hebrew conjunctions and the use of the **ו**. Usually the Vav (**ו**) is prefixed to the word it is modifying, connecting that word to the rest of the sentence. The next letter of the word is a **ל**. Look in your Analytical Lexicon under the words beginning with this letter, **ל** and you will find the word on page 430, on the right hand column about two thirds down the page. The Analytical lexicon will tell you that the root word is **לָמַד**. You can find the root word in the right hand column where it shows the word form in the Hebrew text in your Analytical Lexicon. The lexicon will also tell you that the word (**וּלְלַמֵּד**) has a prefixed **ו**, and that the word is the Piel infinitive construct of the root word **לָמַד**. For the significance for each grammatical point related to this word see the sections in this text where we discuss the meaning of the Hebrew grammar. The Piel, you will find, is the active intensive form of the Hebrew verb. The prefixed **ו** and the form of the verb turn the root word into the infinitive construct, indicating that it is expressing an action connected with the next word in the sentence. The translation of the word is "and (**ו**) to teach with his whole heart and strength (Piel) in Israel (the connected word with the infinitive construct).

II. Develop a systematic, organized Bible note keeping method.

At first most people who are beginning Biblical study will conscientiously keep notes concerning their findings. Most Bible study notes are disorganized, jumbled together and hard to read after they have been made. If they are hard to read immediately after they have been made, the notes will be almost impossible to understand after a little time has elapsed. The problem is in the organization of these notes so they will make immediate Biblical sense and be easily understood in the future. If you begin by developing an organized system of keeping your study notes you will be way ahead in gathering your new Bible knowledge.

Develop a systematic way for keeping your notes so you will be able to record every small bit of grammatical and linguistic data that you discover in the Hebrew text of your Biblical passage. This arrangement of notes should be so clear that you can see all the data that you have gathered on any passage at a single glance. You should have your notes so clearly organized so you can also find any bit of grammatical or linguistic data that you have recorded with the least effort or confusion possible. The process of taking study notes can be simple and yield great results if you organize them in a way that will give immediate and effective results.

I have found that the following approach is the easiest way to gather organized notes on a Biblical passage in Greek or Hebrew when you are beginning to study. In your Bible study notebook write the passage being studied and the date you did the study. Next divide your notebook into columns for different aspects of your study. If you are using a loose leaf notebook or a spiral notebook, start your notes on the left hand page, and progress across the next page, giving you more room to record your findings in columns.

1. In the left hand column write the **verse** number where the specific word is found.
2. In the second column write the **word** in Hebrew exactly as you see it in the Hebrew passage. As you progress with your study you will write one word at a time in this column until you have the whole passage recorded in your notes.
3. Find the word in your Analytical Hebrew Lexicon and record the **root word** in the Hebrew in the third column.
4. In the fourth column write the **grammatical data** you find in your Analytical lexicon so you will be able to translate and accurately interpret everything contained in the original Hebrew word. Every single item is important for accurately interpreting the Hebrew Scriptures. Do not omit anything. Give yourself enough room even if you need to record separate parts as separate words.
5. In the fifth column briefly list all the **lexical meanings** of the Hebrew root word as found in a full Hebrew lexicon. Do not use *Strong's Concordance* lexicons here. Strong's Concordance Hebrew and Greek lexicons are designed for the use of beginning Bible students who do not know the original languages, not for people who can find the original words in a full lexicon. If you find that only one of the lexical meanings fits the context of the Biblical passage inscribe a single line through each meaning that does not fit the passage, making sure that you can still read the meanings. You can help organize the next step for the next column if you will place a number next to each meaning that corresponds to the position that the meaning occupies in the logical spiritual process.

6. In the sixth column reorganize and recopy each lexical meaning of the Hebrew word to show the **logical sequence for the spiritual process** if you found a process involved with the meaning of the root word.

7. In the seventh column note **related words and passages** that explain the usage you found in your studies, and any other notes you wish to include to help you remember what you found the next time you study your notes.

8. In the eighth column write your **doctrinal outline** of the passage very much as you did in the Analytical Method of Bible Study.

9. At the end of your study make a **brief summary** of (a) your doctrinal findings, (b) list other passages that are parallel with the passage studied, and list the problems, ideas, words, and applications for future study.

NOTES:

HEBREW BIBLE STUDY NOTES

Passage studied: Ezra 7:10 Date: Jan. 6, 1956

Verse	Word in the Passage	Root Word	Grammatical Notes	Lexical Meaning
10	כִּי	כִּי	particle	"because"
	עֲזָרָא	עֲזַר	Ezra	(help)
	יִהְיֶינָה	כּוּן	Hiph. (causitive) Inf. Construct used as Absolute	to stand, exist 3. to confirm, 2. establish 5. to direct, adjust 4. to prepare, dispose 6. apply oneself (absolute) to constitute, appoint 7. to make ready 1. to purpose (will) 8. כָּן, upright, honest, true
	לִבָּבוֹ	לִבֵּב	Noun, Masc, sing. suff. 3 pers.2. masc. sing.	heart, 3. thought, reasoning, understanding, 1. will, 4. judgment, 5. design, 6. affection, love, hatred, 7. courage, 8. wisdom, etc.
	לְדַרְשׁוֹ	ל + דָּרַשׁ	Kal Infin. Construct prefixed ל	4. to seek, visit, frequent 4. to search for, seek after 3. to ask for, demand back, 2. to require 5. to apply oneself to 6. to promote 1. to care for, regard (value)
	אֶת־	אֶת־	Accusative particle marks the direct object	
	תּוֹרַת		Noun, Accusative case, construct	The Law
	יְהוָה	יְהוָה	Proper noun	of Jehovah

HEBREW BIBLE STUDY NOTES

Passage studied: Ezra 7:10 Date: Jan. 6, 1956

Process sequence

Hiphil means that Ezra caused the verbs to happen

The process involved could be

1. To purpose (as an act of will)
2. To establish the purpose
3. To confirm the purpose
4. To prepare for the purpose
5. To apply oneself to accomplish the purpose
6. To direct the accomplishment of the purpose
7. To make all ready to accomplish the purpose
8. To establish the integrity of the purpose in
uprightness, honesty, and truth

(Heart) implies

1. Will or decision making
2. Understanding
3. Reasoning or thought
4. Judgment
5. Design
6. Emotions: affections, love
7. Courage
8. Wisdom

(To seek) means

1. To care for, regard (value)
2. To require
3. To ask for
4. To search for or seek
5. To apply oneself to
6. To promote

Doctrinal outline

1. A decision was made
2. by confirming the will (character)
3. to learn

HEBREW BIBLE STUDY NOTES

Passage studied: Ezra 7:10 Date: Jan. 6, 1956

Verse	Word in the Passage	Root Word	Grammatical Notes	Lexical Meaning
10	וְלַעֲשׂוֹת	עָשָׂה	Kal infin. construct prefixed א	and 6. to work, labor to make, fabricate to produce, yield to make , 2. get, acquire 1. to make ready, prepare 4. to execute, accomplish 5. to perform 3. to keep, act, do 7. to celebrate
	וּלְלַמֵּד	לָמַד + ל + ו	Piel (Intensive) and 1. infin. construct prefixed ו & e	to accustom, learn 2. to teach 3. to train 4. to disciple 5. to use an ox goad
	בְּיִשְׂרָאֵל	יִשְׂרָאֵל + ב	Noun, prefixed ב	in Israel
	חֻק	חָקַק	Noun, masc. s	1. engravings, inscriptions 2. what is prescribed 5. law, statutes 3. something fixed or appointed 6. tasks 4. limits, bounds, customs 7. privileges
	וּמִשְׁפָּט:	שָׁפַט + מ + ו	Noun, masc. s prefixed מ and ו	and judgment, sentence 1. decision 10. punishment 5. cause, suit 6. justice 7. equity (fairness) 8. right 9. privilege law, institution 4. custom 3. usage 2. mode, manner

HEBREW BIBLE STUDY NOTES

Passage studied: Ezra 7:10 Date: Jan. 6, 1956

Process sequence

1. to make ready
2. to get, acquire
3. to keep, act, do
4. to execute, accomplish
5. to perform
6. to labor, work
7. to celebrate

Other passages

- I Chron. 25:8
 Jer. 2:24
 Judges 3:31

1. to accustom
2. to teach
3. to train
4. to disciple
5. to force with an ox goad

1. engravings, inscriptions (the Scriptures)
2. prescriptions
3. something fixed or appointed
4. set limits, bounds, customs
5. law, statutes
6. tasks
7. privileges

1. decision
2. mode, manner
3. usage
4. custom
5. cause, suit
6. justice
7. equity (fairness)
8. right
9. privilege
10. punishment (consequences of disobedience)

Doctrinal outline

4. to accomplish or do personally

5. to train others with all possible skill

in the exact writings of the Scripture

and the applications and wisdom of the Scriptures

HEBREW BIBLE STUDY NOTES

Passage studied: Ezra 7:10 _____ Date: Jan. 6, 1956

Summary: The results of Ezra's decision.

1. Ezra had the hand of God upon him (Ezra 7:6, 9).
2. The king granted all his requests (Ezra 7:6).
3. Ezra was prepared as a skilled scribe in the Law of God (Ezra 7: 6).
4. Ezra went up from Babylon, from captivity (Ezra 7:6).
5. Ezra went back to Jerusalem, for freedom of service (Ezra 7:8, 9).
6. The king decreed freedom to all volunteers from Israel who wished to go (Ezra 7:13, 14).
7. The king gave Ezra gold and silver for the task (Ezra 7:15, 16).
8. The king provided for the sacrifices to God in Jerusalem (Ezra 7:17).
9. The king gave freedom to use the rest of the gold and silver as considered best and as related to the will of God (Ezra 7:18-20).
10. The king instructed for all treasurers beyond the borders of Babylon to supply any of the requests and needs of Ezra's people (Ezra 7:21-23).
11. The king exempted all priests, Levites, or people who served in the temple from taxes (Ezra 7:24).
12. The king appointed Ezra to appoint judges and magistrates for Israel (Ezra 7:25).
13. Ezra and the priests exegeted the Law of God to the people and caused the people to understand the Word of God (Nehemiah 8:8).
14. Israel had a great revival (Nehemiah 8:1-18).

Application:

To do the work of the Lord we must do it His way: (1) Commit ourselves to Him, (2) Intensely study and learn the Word of God, (3) Personally apply the Word of God to our own lives first, and (4) Earnestly teach others A) the exact words and meanings of the Word of God, and B) how to apply the Word of God to their own lives as well.

NOTES:

HEBREW BIBLE STUDY NOTES

Passage studied: _____ Date: _____

Verse	Word in the Passage	Root Word Grammatical Notes	Lexical Meaning
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HEBREW BIBLE STUDY NOTES

Passage studied: _____ Date: _____

Process sequence

Other passages

Doctrinal outline

HEBREW BIBLE STUDY NOTES

Passage studied: _____ Date: _____

SUMMARY:

APPLICATION:

BIBLICAL GREEK

The Old Testament classical Hebrew language was forgotten during the Babylonian captivity, and a Babylonian variation of Hebrew called Aramaic was adopted. This dialect of Hebrew was used for a period of time. This all changed with the emergence of the Grecian Empire under Alexander the Great. Just as Proto-Hebrew was the diplomatic and trade language of the ancient world during Old Testament times, Greek became the common trade and diplomatic language of the world during the writing of the New Testament. Alexander the Great had spread the common (koine) Greek dialect throughout all the areas of the world where he conquered. He extended his conquests, and consequently the Greek language, from middle Europe to North Africa and east to the borders of India. Greek was so entrenched as the common spoken language of the people that poets in Rome complained that more people spoke Greek in Rome than knew Latin, the governmental language of the Roman Empire. Because God is communicating with the people through His Word, the Bible, it is logical that He choose a language that was spoken by the majority of the people. The common New Testament Greek was a Greek dialect with a Hebrew Grammatical flavor. This is why the New Testament was written in common (koine) Greek. More will be said about the Hebrew flavor of New Testament Greek later in discussing New Testament Greek.

WHY STUDY GREEK?

1. **The inspiration of Scripture.** The Apostle Paul points out that each and every part (ἑκάστη) of the Scriptures is God breathed or inspired.

2. **An accurate teaching of the Scriptures is necessary** for salvation, sound teaching (doctrine) conviction, correction, instruction in righteousness and all good works (II Tim. 3:15-17). Sound doctrine also stops the arguments of those who oppose the work of the Lord (Tit. 1:9). Grammatical accuracy brings theological accuracy. Theological accuracy causes sound doctrine in teaching, preaching and counseling. We are commanded to "proclaim the Word. Hover over it in season and out of season" (II Tim. 4:2).

3. **God commands us to study the Word and to be diligent in His Word** (II Tim. 2:15; 2:2, I Pet. 2:2). Only sound doctrine gives sound application. Doctrine without application is not complete and is not sound doctrine.

4. **A preaching and teaching from the full understanding of the original Scriptures passes the true message of God Himself to the people and makes them responsible to God for their use of His commands.** You will not be able to convey God's message to the minds and hearts of the people unless you fully understand it yourself. "Where there is mist in the pulpit there is fog in the pews." You must be clear in your own mind before you can clarify the truth in the mind of others.

5. **Sound doctrine changes the character of the hearer.** The purpose of sound doctrine is use, not merely accurate information. Ezra was blessed by God and became an expert in the Word of God because he set his heart to seek the law of the Lord, to **do** it, and to teach in Israel the Scripture (notice that he did it in the original language) and its **applications** (Ezra 7:10).

6. Even the best of translations are grammatically inaccurate in places and do not always lead to a clear Biblical application or the teaching of sound Biblical interpretation. When you preach, teach, counsel, or share from the Word of God you should be sure that you are giving God's message, not your own. When you are sure of the actual statements of God you will have the assurance that you are conveying the truth, and your hearers will be conscious that they have heard from God, not merely received your opinion.

WHICH PRONUNCIATION SHOULD I USE?

As with English, French, Spanish, or any other major language that rapidly changed throughout history and is widely spoken throughout the world today, Greek has had many dialects and different colloquial pronunciations. Greek was divided into Attic, Doric, Ionian, Aeolic and scattered colloquial forms and pronunciations throughout the ancient world. We have some clue to the ancient dialects through the pronunciation of early alphabets which came from the Greek in the first few centuries after Christ. The Cyrillic alphabet of Russia was developed by Saint Cyril, an early missionary to the Slavic people of that area of the world around 825 A. D. We know that the Greek upsilon was pronounced as a Latin V or as an English U, not as a modern Greek Y. Greek pronunciation was probably considerably different at the time of the writing of the original New Testament Scriptures than it is today. Sometimes people make a great issue of correct modern pronunciation of Greek. Others do not care how you pronounce the Greek. I believe that the truth lies somewhere in the middle of these two extremes.

Your accurate pronunciation of modern or ancient Greek is not important at this moment as you are starting your study of the Greek Scriptures. The important issue that we wish to emphasize at this point is that the Greek Scriptures and their accurate interpretation is necessary for a "Thus saith the Lord" ministry that is faithful to teach the truth, the whole truth, and nothing but the truth according to the Word of God and, therefore, to God Himself.

In giving you the Greek alphabet I have included both the Erasmian and the modern pronunciation. Erasmus (1466-1536 A. D.) was a Puritan Greek and Hebrew scholar in the Roman Catholic church at the time of Martin Luther. Erasmus was trying to bring the Catholic church back to the Scriptural position from inside the church, while Luther was forced out of the church and had to reform the church from outside the Roman Catholic body. Erasmus devised his pronunciation from ancient clues to pronunciation as well as the need to teach people careful translation rather than for the sake of correctly pronouncing modern Greek. He devised a phonetic pronunciation that would help the student to visualize each letter of each word as they read it and as they were looking for the word in their lexicon. In modern Greek many of the distinctives of the Koine grammar have been lost and the distinctions of vowels and diphthongs have been lost. Three vowels and three diphthongs carry the modern pronunciation of "ee."

When you begin your study of the Greek New Testament I recommend that you notice the modern Greek pronunciation as a fact and understand this phoneme (pronunciation) system. However, when you are looking up the Greek words and the grammar involved in the actual structure of the Biblical passage, I recommend that you use the Erasmian phonetic system of pronunciation so you will be able to hear each letter and accurately find the exact word form as it is found in the Greek New Testament.

The purpose of starting you in a study of the Greek New Testament is not to give you the ability to chant the New Testament Scriptures as an archdeacon of the Greek Orthodox Church or to speak with a modern accent. Learn, first of all, to accurately translate and interpret the Scriptures so you can be able to accurately apply the truth in your own life as well as accurately and powerfully convey God's message to your hearers. Do not always pronounce the Greek when you preach or teach. Pronounce the Greek words only when the word itself conveys the message or when it instructs the people. If you do pronounce the Greek words in your teaching

it is good to recognize the modern Greek pronunciation and use whichever pronunciation guide is most appropriate for the group to whom you are speaking. If you are teaching beginners, use the Erasmian pronunciation. Use the modern pronunciation if you are speaking to expert Biblical scholars. Which ever pronunciation you use, do not be selfconscious of inconsequential dialectical errors. Instead be very sensitive to accurately interpret and apply the Word of God with the authority of God Himself. This is not optional to anyone who is faithful to Christ and His Word.

NOTES:

THE GREEK ALPHABET AND PHONETIC PUNCTUATION

Greek Letter	English	Name	Eerasmian Pronunciation	Modern Pronuncian	
ἄ	A	a	alpha	a as in father	same
β	B	b	beta	b as in boy	bf or v as in voice
γ	Γ	g	gama	g as in give	guttural gh , y before ee sounds
δ	Δ	d	delta	d as in day	soft th as in the
έ	E	e	epsilon	e as in get	same
ζ	Z	dz	zeta	dz sound as in suds	z as in zero
ή	H	a	eta	long a as in maker	y or ee as in see
θ	Θ	th	theta	th as in theater	th as in the
ι	I	i	iota	ee as in speech	y or ee as in see
κ	K	k	kappa	k as in kick	k as in keep
λ	Λ	l	lambda	l as in lion	l as in light
μ	M	m	mu	m as in man	m as in man
ν	N	n	nu	n as in night	n as in night
ξ	Ξ	x	xi	ks or x as in sticks	ks or x as in excel
ό	O	o	omicron	o as in not	o as in note
π	Π	p	pi	p as in paint	p as in paint
ρ	P	r	rho	r rolled	r rolled as Scottish
σ ς	Σ	s	sigma	s as in son	s as in son
τ	T	t	tau	t as in tide	t as in tide
ύ	Υ	u or y	upsilon	u as in lute	y or ee, v after vowels
φ	Φ	ph	phi	f or ph	f or ph as in phonics
χ	X	ch	chi	ch or k	ch or k as in Christ
ψ	Ψ	ps	psi	s or ps	s or ps as in psychic.
ώ	Ω	o or w	omega	w or o as in home	same

Half of the Greek letters are found in the Roman (English) alphabet. Only the letters **γ, ζ, η, θ, λ, ξ, π, ρ, σ, φ, χ,** and **ψ** remain to be memorized to give you a working use of the Greek alphabet and enable you to read Greek for yourself. **γ** looks like a hand written **g** with the top cut off. **ζ** looks somewhat like a hand written **z**. **λ** looks like a hand written **l** with one side shaved off. You already know **π** and possibly **η, θ, λ, π, ρ, σ, φ, χ,** and **ψ** from math class. This use of comparison and contrast in learning should make memorizing the remainder of the Greek alphabet very easy. You will find that reading Greek is phoenetic. After you have memorized the pronunciation of the letters you will be able to read Greek very much as you do English or any other phonetic language.

GREEK DIPHTHONGS

Greek diphthongs are combinations of vowels where the resulting pronunciation is that of a modified vowel in a simple syllable. The following are the common Greek diphthongs.

Diphthong	Erasmian Pronunciation	Modern Pronunciation
αι	long i as in idea	e as in get
αυ	Ow! or ou as in mouse	av before vowels, or γ, δ, λ, μ, ν, or ρ. ef before θ, κ, ξ, π, σ, τ, φ, χ.
ει	long i as in idea	ee as in sleep
ευ	You, or long u	ev before vowels, or γ, δ, λ, μ, ν, or ρ. ef before θ, κ, ξ, π, σ, τ, φ, ψ, χ.
οι	oy as in boy	ee or long i
ου	oo as in food	oo as in food
ηυ	Hey you	ev before vowels or γ, δ, λ, μ, ν, or ρ. ef before θ, κ, ξ, π, σ, τ, φ, χ.
υι	We, oui	ee or long i
ωϋ	Oh-oo	this is not a diphthong but pronounced as two separate letters, Oh-ee

DOUBLE CONSONANTS WITH SPECIAL PRONUNCIATIONS

Sometimes γ is found doubled in a word. $\gamma\gamma$ is pronounced as **ng** in swimming. If γ is followed by κ the pronunciation of the γ is the **nk** sound as in think. When γ is followed by χ the pronunciation is **nh** as in manhood.

THE IOTA SUBSCRIPT

The iota subscript could be termed an improper diphthong and is not pronounced as a special vowel combination. The iota subscript is a small iota (ι) written under the vowels α , η , and ω . The Dative singular cases can often be identified by the fact that the Dative singular ending usually contains the iota subscript.

BREATHING MARKS

Modern Greek has no H sound. Koine or Biblical Greek had an H sound, but it had no letter to indicate that sound. Consequently, the H sound was used only at the beginning of words beginning with a vowel. Some words beginning with a vowel had a soft sound and the beginning vowel sound was indicated with a mark over the vowel curving to the left or a smooth breathing mark ($\acute{\alpha}$). If the beginning vowel carries the H sound the beginning vowel is indicated with a mark curving to the right or a rough breathing mark ($\alphá$). If the breathing mark is accompanied with an acute or grave accent on the same vowel, the breathing mark comes first followed by the accent ($\acute{\alpha}$). If the breathing mark is on the same syllable as a circumflex accent then the circumflex accent is placed over the breathing mark ($\alphâ$).

ACCENTS

The three accent marks that you need to recognize in Greek are the acute accent ($\acute{\ }'$), the circumflex accent ($\alphâ$), and the grave accent ($\alphà$). The acute accent sustains the stress of the syllable for three syllables. The circumflex accent sustains the emphasis of the syllable for two syllables. The grave accent only applies to one syllable, may be used on the last syllable of word, and is used when the word is immediately followed by another word. An accent can be only placed on one of the last three syllables of a word. Diphthongs have the accent on the second vowel.

For further rules concerning Greek accents, refer to *A Manual Grammar of the Greek New Testament* by H. E. Dana and Julius R. Mantey, pages 26 through 32.

GREEK PUNCTUATION

The Greek period and comma are the same as in English (,). The semicolon is the same as an English period written a little higher up in the letter space (·). The Greek question mark is the same as the English semicolon (;).

THE MOVABLE N

Sometimes a word ends in ν in the Greek New Testament ($\epsilon\sigma\tau\acute{\iota}\nu$) but when you look the word up in the *Analytical Greek Lexicon* you do not find the word ending in ν ($\epsilon\sigma\tau\acute{\iota}$). The Greeks sometimes added a ν to the end of 3rd. person singular verb ending in ϵ , to words ending in $\sigma\tau$, and to $\epsilon\sigma\tau\acute{\iota}$, especially if $\delta\acute{o}\omega\beta$ was followed by a word that begins in a vowel. This is called the **movable ν** and is used to smooth

out the pronunciation of the sentence. In English we use the same added **n** sound after the article **a** when used before a word starting in a vowel. We say "an apple", not "a apple" which is awkward.

THE OMISSION OF THE FINAL VOWEL

Sometimes the final short vowel is omitted from the end of a word which is followed by another word which begins in a vowel. The missing vowel is recognizable because it is marked with an apostrophe ('). **Κατά οἶκον** would, therefore, be spelled **κατ ' οἶκον** and **παρά αὐτοῦ** would be spelled **παρ ' αὐτοῦ**. English often contracts words in the same fashion, saying "**don't**" instead of "**do not.**"

GREEK BIBLE STUDY TOOLS

A pastor without his original Biblical languages is like a carpenter without his tools. There is only so much he can do in Biblical studies without these sources. The more skillful he becomes with these tools, the better the results of his labor. The Greek and Hebrew lexicons, grammars, concordances, and manuscripts are the tools of the Bible scholar. The more skillful Bible scholars are expert with these tools and with the original Biblical languages. These reference books are not merely luxury books to the serious Bible scholar, but are important tools for unlocking the true meaning of the Scriptures and clearly revealing the message that God intended. God did not leave His message in cryptic and hard to understand sayings, but recorded His communication to mankind through the most common languages of the day of utterance. The scholar of Scripture therefore will build his or her library with the best Biblical language lexicons, grammars, and concordances possible, and will skillfully use these works as tools for accurately translating the messages of the Scripture. Many of these tools have been listed in the section discussing word studies. When purchasing any of these for your library try to get the most important and useful of each category of Biblical language tools before buying others. Try to become expert in the use of your Biblical language tools and always use your original Biblical languages in your study of the Word of God. You will find this area of study so rich that you will marvel that others would avoid this rich source for understanding the Word of God.

WHICH GREEK TEXT SEEMS BEST?

There are several families of Greek texts, the two leading families being the Alexandrian (**North African texts**) and the Byzantine (**majority texts**). The North African texts are the oldest full manuscripts of the Greek New Testament, dating from the early fourth century. The majority texts, on the other hand, contain about 96 % of the thousands of texts found so far. There is much discussion concerning which Greek text is the most accurate and the most faithful to the original Biblical manuscripts of the original Biblical authors. Some scholars argue that the Alexandrian texts from North Africa are the most accurate since they are the oldest manuscripts found to this date. Other scholars, however, point out the fact that the Alexandrian texts disagree with each other more than they disagree with the majority text that was recognized as authoritative for so many centuries. Although the majority texts are not in the oldest manuscripts, some of the earliest quotations from the New Testament and the earliest Latin translations were from the majority text group. When you purchase a Greek New Testament, if you buy a modern text, the Nestle-Aland *Novum Testamentum Graece* will have the variant readings for many old manuscripts, giving you the ability to compare the oldest readings with the readings from the majority group of texts. The Trinitarian Bible Society of England publishes a very clear, well printed majority text Greek New Testament which is well bound and has a print that is very easy to read. If you are beginning your study of Greek, however, you will be better served if you buy a clear printing of the majority text with the

English translation written under each Greek line. This will be less confusing at first, as you begin your studies, and will help you to apply the spiritual truth that you find in your Biblical studies immediately, without the confusion of having to search out the best reading from all the variant readings of the early centuries.

The purpose of this section of the text is not to teach you everything you need to know about Greek. The purpose of this discussion is to get you into the Greek Scriptures and make it possible for you to find the whole council of God from the original Bible manuscripts themselves. This ability to study the Scriptures in the original languages will assure you that you have the accurate understanding of what God is really saying, will make you independent of the opinions of others, and will let you preach, teach, or counsel with the full confidence that you are truly conveying the message of God directly to your hearers. Buy many good Greek lexicons, grammars, and other study tools for your Bible reference library and refer to them continually for the linguistic and grammatical distinctions that are not discussed in this brief discussion. Time and space will not allow us to discuss and display all forms of words found in Greek grammar. In the grammars you will be able to find charts that will show you how the different verbs are conjugated and the different nouns and noun forms are declined. You can often find excellent Greek grammar books for a much cheaper price in used book stores.

You will develop your proficiency in your Bible study and your understanding of accurate Biblical theology as you build your Bible language tool kit and through constant habitual practice in interpreting the Bible through diligently using your tools in your daily Bible study. Spiritual maturity and strength cannot come through haphazard and careless spiritual exercise of the study of the Word of God. Spiritual maturity, strength, discernment, and wisdom never come without complete commitment to Christ as Savior (as God Himself manifest in the flesh), to the Spirit of Christ who teaches us from the Word of God, and to obedience to all God's commands and teachings as specifically found in the Bible.

GREEK NUMBERS

The Greeks did not yet have the Arabic numbers that we have today. They did, however, have a numbering system that worked nearly as well as our system. Like the Hebrews, they used their letters to represent the numbers. The Greek numbers were as follows.

Letter	Number	Cardinal	Ordinal	Adverb
α'	1	εἷς, μία, ἓν	πρῶτος	ἄποξ
β'	2	δύο	δεύτερος	δίς
γ'	3	τρῖς, τρία	τρίτος	τρίς
δ'	4	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
ε'	5	πέντε	πέμπτος	πεντάκις
δ'	6	ἕξ	ἕκτος	ἑξάκις
ζ'	7	ἑπτά	ἕβδομος	ἑπτάκις
η'	8	ὀκτώ	ὄγδοος	ὀκτάκις
θ'	9	ἐννέα	ἕνατος	ἐνάκις
ι'	10	δέκα	δέκατος	δεκάκις
ια'	11	ἕνδεκα	ἐνδέκατος	ἑνδεκάκις
ιβ'	12	δώδεκα	δωδέκατος	δωδεκάκις
ιγ'	13	τρεῖς καὶ δέκα	τρίτος καὶ δέκατος	
ιδ'	14	τέσσαρες καὶ δέκα	τέταρτος καὶ δέκατος	
ιε'	15	πεντεκαίδεκα	πέμπτος καὶ δέκτος	
ιδ'	16	ἑκκαίδεκα	ἕκτος καὶ δέκτος	
ιζ'	17	ἑπτακαίδεκα	ἕβδομος καὶ δέκτος	
ιη'	18	ὀκτοκαίδεκα	ὄγδοος καὶ δέκτος	
ιθ'	19	ἐννεακαίδεκα	ἕνατος καὶ δέκτος	
κ'	20	εἴκοσι (ν)	εἰκοστός	εἰκοσάκις
κα'	21	εἷς καὶ εἴκοσι (ν)	πρῶτος καὶ εἰκοστός	
λ'	30	τριακόνα	τριακοστός	τριακοντάκις
μ'	40	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
ν'	50	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
ξ'	60	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
ο'	70	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
π'	80	ὀγδοήκοντα	ὄγδοηκοστός	ὀγδοηκοντάκις
ο'	90	ἑνενήκοντα	ἑνενηκοστός	ἑνενηκοντάκις
ρ'	100	ἑκατόν	ἑκατοκοστός	ἑκατοντάκις

Letter	Number	Cardinal	Ordinal	Adverb
σ'	200	διακόσιοι	διακοσιοστός	διακοσιάκις
τ'	300	τριακόσιοι	τριακοσιοστός	
υ'	400	τετρακόσιοι	τετρακοσιοστός	
φ'	500	πεντακόσιοι	πεντακοσιοστός	
χ'	600	έξακόσιοι	έξακοσιοστός	
ψ'	700	έπτακόσιοι	έπτακοσιοστός	
ω'	800	όκτακόσιοι	όκτακοσιοστός	
δ'	900	ένακόσιοι	ένακοσιοστός	
α	1,000	χίλιοι	χιλιοστός	χιλιάκις
β	2,000	διεχίλιοι	δισχιλιοστός	
γ	3,000	τρισχίλιοι	τρισχιλιοστός	
ι	10,000	μύριοι	μυριοστός	μυριάκις
κ	20,000	δισμύριοι	δισμυριοστός	
ρ	100,000	δεκακισμύριοι		

USING THE GREEK ANALYTICAL LEXICON

In using the analytical lexicon you will be dealing with verbal and nominal usages of verbs as well as with the usage of nouns, pronouns, adjectives, and the other parts of speech. Understanding these forms of words in the original text is important for a theologically accurate interpretation of the Scriptures. If you are able to recognize these word forms and if you know the grammatical and syntactical significance of these forms found within the Biblical text then you will be able to check your interpretation of the Scriptures for yourself, and consequently, insure that your theology fits the Scripture rather than making the Scriptural message fit your theology.

Remember that Christ Himself emphasized the importance of the tenses in the original language in Matt. 22:29 in correcting the error of the Sadducees concerning the resurrection from the dead. The truth had been overlooked by the Sadducees because they had ignored an apparently insignificant present tense in Exodus 3:6 where God states that He presently is the God of Abraham, Isaac, and Jacob at least four hundred years after their death. The interpretation that fits the teaching of the Scripture is that there is a life after death, the very doctrine that they were denying.

The problem you will find as a beginning Biblical Greek scholar is that the forms of words you will find in your Greek New Testament and your Septuagint (Greek Old Testament) are not the same as the forms you will find in the lexicons. The grammatical notations are added to the words in the form of prefixes (a short grammatical or concept addition at the beginning of a word), suffixes (a short pronominal ending to a word), and grammatical tense changes. You must be able to recognize the words in order to find the lexical meaning of these changed forms of words. You must also be able to catalog the grammatical structure of the Biblical usage in order to discover the grammatical significance of the Biblical statement of the passage. The tool that is very helpful to accomplish this task when you are beginning your Biblical studies in the Greek Scriptures is the *Analytical Lexicon to the Greek New Testament*.

How to use your *Greek Interlinear New Testament* and your *Analytical Greek Lexicon*.

As mentioned previously, when you first begin to study the Greek New Testament you will find that almost none of the Greek words look exactly like those you see listed in your Greek lexicons. This is where the *Greek Analytical Lexicon* will prove invaluable to you. Begin a study notebook section for the passage you are studying. Write the passage reference and the date at the top of your page. On the first line at the top of your left hand page write the following headings:

Verse Word in Passage Root word Grammatical notes Grammatical meaning

If you are using a loose-leaf notebook with a facing page write the following columns on that page so you can see all the relationships of your study in one glance.

Lexical meanings Process meaning Related Contextual meaning
words in the passage

After you have your study notebook organized you are ready to begin recording the Biblical observations and information which you will find in the Greek text. Follow the process recommended below until you can custom design a better system for yourself.

A. First, focus on the word being studied in your *Interlinear Greek New Testament*. Write the word in your study notes exactly as you find it in the Greek New Testament passage you are studying. John 1:1 states, "Εν ἀρχῇ ἦν ὁ Λόγος." You would have no way of knowing that the Greek word, ἦν, comes from the Greek verb, εἰμί, giving you no clue where to look for the word in your Greek lexicon.

B. Look up the exact word form found in the Greek text in your *Greek Analytical Lexicon*. In your study of the Greek passage you will find words that you do not know. Look for them in your analytical lexicon. The lexicon will look something like this:

καταφαγών, nom. sing. masc. part. aor. 2, κατεσθίω
 στόματα, acc. pl. στόμα
 καυχήσεται, 3 pers. sing. aor. 1, subj. καυχάομαι
 ἦν, 3 pers. sing. imperf. (Section 12, remark 2) εἰμί

Step A & B, C, D

The form of the Greek term that you see in your Greek text will be listed on the left hand side of the column in your lexicon. This is the exact Greek spelling that you find in your Greek passage and listed in your study notes in step A.

C. Write down the grammatical construction of the word in its Biblical context in your study notes and the interpretative significance for the original grammatical form. This grammatical data will look like "Aor. ind. act. 1st. pl." This will mean that the verb is in the aorist **tense**, the indicative **mode**, the active **voice**, and has the **pronominal endings** showing that "we" did the action.

D. Note the root form of the original word used in the Greek passage and look up the root word in your *Greek Analytical Lexicon* or another good Greek lexicon. List all the meanings of the original word and follow the process you learned in the section of this text discussing how to do word studies. Remember that you cannot understand a passage that is only half studied. Be thorough. That is the only way to be faithful to God's Word.

E. Reinsert the grammatical and lexical meanings back into the context of the Biblical passage to arrive at an accurate doctrinal interpretation of the passage.

F. Do not forget to accurately apply the truth of the doctrine of the Biblical passage. All doctrine is practical, and no application can be found without the clear declaration of the underlying doctrine. Remember that doctrine has not been taught without its proper applications, and that no application should be taught without its underlying doctrine. This is the type of ministry that convinces people to believe in Christ, changes their character and stabilizes their lives.

GREEK VERBS, TENSES, VOICES, AND MOODS

A verb is a word that expresses an action or a state of being. Verbs are a key part of any sentence and must be understood before the message of any statement can be properly and accurately interpreted. In looking for a verb in the Analytical Lexicon you will find the verb form used in the New Testament Greek passage on the left hand side of the column. Verbs carry the sense of action or being and define the direction of flow of that action through several mechanisms: tense, voice, mode, and in many languages, through pronominal suffixes which tell you who is doing the action and to whom the action is directed. Be careful to find the exact same spelling and accent marks as you see in your original Greek text. You will then have listed in the Analytical Lexicon the person speaking or acting, the number, either singular or plural, the tense, the voice, the mode, and the original word root or other information you will need to understand the meaning of the word in context. This other information will tell you that the word you are studying is an infinitive, a participle, or other such information. Example: *καλέσατε*, 2nd. pers. pl. aor. 1 imper. act. . . *καλέω*. Look for person, tense, voice, mood, and the original root Greek word.

A. Person. The notation in the analytical lexicon will tell you that the verb is 1 s., or 3 pl. This indicates the person doing the action or upon whom the action is happening. The following chart will help you to visualize the meaning of these notations.

Person	Singular (s. or sing.)	Plural (pl.)		
1st.	I	me	we	us
2nd.	you	you	you	you
3rd.	he, she, it	him, her, it	they	them

B. Tense. Tenses indicate the **time relationships of the verbs and the duration of the action**. Greek tenses are divided into **linear (durative)** and **punctiliar** action. Linear tenses indicate action or state of being that occurs over a period of time. Punctiliar tenses show action or state of being that is looked on as happening at a specific point of time. After you have learned to look up the tenses in the *Greek Analytical Lexicon*, and have studied the theological significance of these tenses as clarified in a good Greek grammar, it will speed your translation if you learn to recognize them in the text of the Greek New Testament. The Greek word, *λύω*, will serve as our model word for demonstration purposes.

1. The present tense (pres.) indicates an action or state of being that **is happening at the present time and is linear in duration**. This tense can be easily identified because it uses the main lexical root of the word being used. Example: The boy is running, or I John 1:7; "The blood of Jesus Christ, His Son, is constantly cleansing us away from all sins." The present tense is recognized as the simple root word, **λύω**.

2. The imperfect tense (impf. or imperf.) indicates **continuous action or state of being in past time and is linear in duration**. The imperfect tense is recognized by a prefixed epsilon (ᾶ) with words beginning in a consonant or the lengthening of the vowel at the beginning of words beginning in a vowel, and the addition of the imperfect verbal endings, making the word **ἔλυον**. Example: The boy was running, or John 1:1; "In the beginning the Word already was in a continuous state of being." The imperfect tense is used in I John 1:1 to emphasize the preexistence of Christ.

3. The future tense (f. or fut.) indicates **future action or state of being and can express either linear or punctiliar action**. This tense is identified by the infixing or insertion of a sigma (σ) before the verb ending, making the word **λύσω**. Example: John 14:3 states "I will come again and will receive you unto Myself."

4. The aorist tense (aor.) indicates that the action or state of being is looked at as **complete in a point of time without regard to the time or duration of the action**. The aorist tense can be used to express past, present, or future action as well as action taking place at a point of time or over a period of time, but the status of the action is considered as complete and its state as only in an instant during its duration. Although there are many forms used to form the aorist, the I Aorist can be identified through the adding of a prefixed epsilon (ε) at the beginning of the verb stem or the lengthening of the beginning vowel, the insertion of a sigma (σ), and the addition of the aorist verbal endings, making the word **ἔλυσα**. If the root word begins with a vowel (**ἀγαπῶ**) then the aorist form of the word lengthens the prefixed vowel to an eta (η) making the aorist form **ἠγάπησα**. Example: John 2:20 states in the aorist tense, "The temple was built in forty six years." In English is the equivalent statement, "The man sits".

5. The perfect tense (pf. or perf.) indicates **completed action in a point of time in the past with continuous results**. This is an historical tense indicating the reality of an incident or state of being at some point of time in the past. This tense is normally identified by the doubling of the first syllable, the insertion (infixing) of a kappa (κ) before the verbal pronominal endings, forming the word **λέλυκα**. Example: Acts 5:28 states, "You have filled Jerusalem with your teachings." I John 2:4 states "If a person is claiming, 'I came to know Him (Jesus Christ) at a specific point of time in the past with continuous results' and that person does not constantly obey His commands, he is a liar, and the truth is not in him."

6. The pluperfect tense (pluperf.) indicates **action that has been completed in past time along with the results** of the action as having been completed. The pluperfect tense is recognized by its prefixed vowel (ε) before the doubled first syllable of the perfect tense, an infixing or inserted kappa (κ) and the pluperfect endings, making the word **ἔλελύκειν**. Example: Acts 1:10 states "Two men were standing by them."

C. **Voice**. The voice indicates how the subject is related to the action of the verb.

1. The active voice (act.) indicates that **the subject produces the action**. Example: John threw the ball.

2. The passive voice (pass.) indicates that **the subject is acted upon or receives the action** of the verb. Example: The ball was thrown.

3. The middle voice (mid.) indicates that **the subject is participating in the results of the action, is acting upon himself or herself, or for himself or herself (reflexive action)**. Example: Matt. 27:5 states, "He hanged himself."

D. **Mood.** The mood expresses a verb's **relation to reality** and the extent of affirmation of the action taken. Mood expresses the probability of occurrence of the action.

1. The indicative mood (ind.) makes a statement that is considered a reality and **affirms the sureness of the reality of the action expressed by the verb**. The indicative mood is used to make a statement of reality or ask questions which demand an answer reflecting reality. The indicative mood uses the normal verb endings. Example: John 1:1 states, "In the beginning **was** the Word."

2. The subjunctive mood (subj.) expresses **the probability that an action should occur, but leaves the outcome of the verb in doubt**. This mood is used to express what **might** happen, what **should** happen, what is **likely to** happen, what **will happen if conditions are met**, or as **polite commands**. The subjunctive can be usually identified by the lengthening of the beginning vowel in the verb ending. Therefore, **ομην** would become **ωμην**. Examples:

- a. As a statement; "He might pay his debts."
- b. As a principle; "He should pay his debts."
- c. As a question; "Should he pay his debts?"
- d. As a possible outcome; "He might pay his debts."
- e. As permission; "He may pay his debts."
- f. As a conditional; "If you give him service he will pay you."
- g. As a polite command; "You should pay your debts!"

3. The optative mood (opt.), although rare in the New Testament, is used to express **extreme doubt that a possible action could occur**. This mood expresses the **possibility** of an event occurring but contains **no definite anticipation of the realization** of the event itself. The optative mood merely presents the action as **conceivable but not expected**. The optative can be easily identified by the insertion of **φι** in the verb ending. Example: Acts 3:31, "How can I, except that some man should guide me?," or Acts 17:11, The Bereans welcomed the Word with all readiness of mind and searched the Scriptures daily to see "if **by some slim chance** these things were so."

4. The imperative mood (imp., imper., or imperat.) is the mood of command or permission. This mood is used in the present tense or aorist tense and holds special significance with each usage. The Greek language also has a third person imperative indicating permission. The imperative mood can be recognized by the special verb endings look them up in a grammar book) conveying command. Examples:

- a. As a command; Matt. 5:44 states, "Love your enemies."
- b. As permission in the 3rd. person; I Cor. 7:15 states "Let him depart."

Although these basic rules apply for identifying the tenses, voices, and moods, do not be discouraged or confused when you try to identify all the verbal forms used in the Greek New Testament. There are many variations and irregular forms that you will begin to recognize as you continue your study. You will begin to recognize the irregular forms more as you progress with your studies if you begin by looking up each Biblical word in your analytical lexicon and noting the form and grammar used. Using the analytical lexicons will also make it possible for you to use your Greek studies immediately in your translation, interpretation, and application of the Scripture without having to wait for a couple of years before you have a full grasp of the Greek language.

IRREGULAR VERBS

Some verbs do not fit the rules for the formation of Greek tenses. Consequently, they will be difficult to identify when you first see them in the Greek text. Instead of the regular formation of the tenses, they have individual forms which you will have to memorize in order to recognize them when you encounter them in the text you are studying. Believing that God inspired the exact word usage in the original manuscripts, a good rule for the serious, dedicated Bible student and for every minister of the Word who may be interested in an authoritative "Thus saith the Lord" ministry is: "When in doubt about a Greek form, usage, or meaning, LOOK IT UP."

The following are a few of the more frequent irregular verb forms that you can expect to encounter in your Greek New Testament. If you memorize them you will be able to recognize them easily.

1. αἰρέω (I take) has a second aorist form of εἶλον , and a future form of αἰρήσομαι.
2. εἶπον (I spoke) has the future form of ἐρῶ , and no present tense.
3. ἔρχομαι (I go) has a second perfect form of ἐλήλυθα, and a second aorist form of ἦλθον.
4. ἐσθίω (I eat) has a future form of ἔδομαι, and a second aorist form of ἔφαγον.
5. ὁράω (I see) has the second aorist form of εἶδον , and a future form of ὄψομαι.
6. πάσχω (I suffer) has a future form of πεύσομαι , a second aorist form of ἔπαθον, and a second perfect form of πέπονθα.
7. πίνω (I drink) has a future form of πίομαι , a second aorist form of ἔπιον , and a perfect form of πέπωκα.
8. τρέχω (I run) has a future form of δράμομαι, a perfect form of δεδράμηκα, and a second aorist form of ἔδραμον.
9. φέρω (I carry) has a future form of οἴσω , an aorist form of ἤνεγκα, a second perfect form of ἐνήνοχα, and an aorist passive form of ἠνέχθην.

Other irregular forms of verbs can be found in Dana and Mantey, *A Manual Grammar of the Greek New Testament*, pages 325-327. It would help you to familiarize yourself with these forms to speed up your recognition when you are studying your Greek New Testament. Keep a list of all the irregular forms you find in your studies and you will automatically learn these forms. Again, let me stress, "Whatever you do not know, LOOK IT UP!".

IDENTIFICATION AND USAGE OF DEPONENT VERBS

Deponent verbs are verbs that do not have an active voice ending but still carry the active meaning. These verbs are found with the middle and passive voice endings. The easy way for beginning Greek students to identify the deponent verbs is to look at the verb ending in the lexicons. If the active voice endings are not used and the common form listed is either in the middle or passive voice the verb is probably deponent. The lexicons will also list the usage of deponent verbs as active voice.

GREEK INFINITIVES

Greek infinitives are verb forms that are preceded in English by the word "to" and are translated usually; "to go, to do, to live, to run", etc. Infinitives are used **verbally or adverbially** to complete the action of the verb; Example: "We have come to worship Him" (Matt. 2:2), and **as nouns**; Example: "For to will is still present with me" (Rom. 7:18). Greek infinitives can be recognized by the infinitival endings: εἶν, εἶν, ναι, εἶναι, and σθαι.

THE VERB: TO BE

The Greek verb εἶμί is found so often that it will be to your advantage if you will memorize the forms of this verb. The tenses that you will see most often are listed here for your convenience.

The Present Tense.

	Singular		Plural	
1st. Person	I am	εἶμί	We are	ἐσμέν
2nd. Person	You are	εἶ	You are	ἐστέ
3rd. Person	He, she, it is	ἐστί	They are	εἶσι

The Present Subjunctive

	Singular		Plural	
1st. Person	I might be	ᾧ	We might be	ᾧμεν
2nd. Person	You might be	ᾧς	You might be	ᾧτε
3rd. Person	He, she, it might be	ᾧ	They might be	ᾧσι

The Present Optative

	Singular		Plural	
1st. Person	I could be	εἶην	We could be	εἶημεν
2nd. Person	You could be	εἶης	You could be	εἶητε
3rd. Person	He, she, it could be	εἶη	They could be	εἶησαν

The Present Imperative

	Singular		Plural	
2nd. Person	You be	ἴσθι	You be	ἔσθε
3rd. Person	Let him, her, it be	ἔστω	Let them be	ἔστωσαν

The Present Infinitive

To be εἶναι

The Imperfect Tense

	Singular		Plural	
1st. Person	I was being	ἦμην	We were being	ἦμεν
2nd. Person	You were being	ἦς	You were being	ἦτε
3rd. Person	He, she, it was being	ἦν	They were being	ἦσαν

The Future Tense

	Singular		Plural	
1st. Person	I will be	ἔσομαι	We will be	ἐσόμεθα
2nd. Person	You will be	ἔσῃ	You will be	ἔσεσθε
3rd. Person	He, she, it will be	ἔσται	They will be	ἔσονται

Other Forms:

Fut. Mid.	ἔσομαι	Opt. Mid.	ἔσοιμην,
Inf. Mid.	ἔσεσθαι,	Pres. Part.	ἔσομενος.

KEEPING A STUDY NOTEBOOK

When you study a passage keep notes of your findings in a systematic way so you can record all your observations concerning the Biblical passage being studied. You will have a clearer picture of the meaning of the Biblical passage as you learn to keep more complete and comprehensive study notes. Another benefit to good Bible study notes is that you will not have to go back and restudy everything you have forgotten when you need to restudy a passage you have already covered. You will be able to review briefly what you have already learned and then spend your time discovering new knowledge and understanding. This causes Biblical wisdom to accumulate and grow.

1. Give each Bible study notebook page an **address** and **date** when you studied it. Write the passage reference and date at the top of your note page.

2. On the left hand margin make a column for the **verse references**. You will not have to put the book and chapter number each time if you have this in your heading.

3. The second column should be reserved for the **exact word form** that is used in the Biblical text. Write each Greek word of the passage you are studying in vertical form in the second column. Find this form of the Greek word on the left hand side of the column in your analytical lexicon.

4. The third column should contain the **root word** found in the right hand side of the column in the Analytical Greek Lexicon. This is the form that you will find in most Greek lexicons. The analytical lexicon has a brief but good discussion of each word. You can find the lexical definitions and usage when you look for the root form of the word in the analytical lexicon or any general lexicon.

5. The fourth column should note the **grammatical structure** that you found in the *Analytical Greek Lexicon*. This will give you the part of speech, tense, voice, mode, case ending, gender, number, and other grammatical data concerning the word form. All grammatical data is important to an accurate interpretation of the passage. Do not ignore anything.

6. The fifth column should interpret the **grammatical significance** of the fourth column grammatical data. See the grammatical areas of discussion in this text. Grammar is not difficult to understand if you look up each thing you do not fully comprehend and memorize each point as you progress with your study. Use the index of your Greek grammars.

7. The sixth column should contain the **lexical meaning** of the word. This is the full meaning of the word as found in any regular lexicon. Look for all the meanings and usages of the word being studied and briefly list each meaning in this column. **Do not use Strong's Concordance lexicons**. See point # 5, page 149 for the process.

8. If you are using a notebook where you can do your word studies on the facing page you can lay out your studies so you can view all the data at one time. You will also be able to lay out several extra columns listing other aspects of your study including columns for **process meanings**, **related words** in the passage, **contextual meaning** or **application**, etc. You may wish to add still another column to list other Biblical passages that also discuss the doctrinal subject or use the Greek word in another context.

All this data will help you when you interpret the passage and begin to apply what you have learned. Your lexical-grammatical Bible study notes should look somewhat like the following.

ANALYTICAL LEXICAL NOTES

Passage: I John 2: _____ Date: _____

Verse	Word in Passage	Root word	Grammatical notes	Grammatical meaning
4	ὁ			
	ὁ λέγων			
	ἔγνωκα	γινώσκω	1st. pers. sing perfect indicative active	I (first personal pronoun) past event at a point of time with continuing results action stated as a reality the subject was involved in the action
	αὐτόν			
	καὶ			
	τὰς ἐντολάς			
	αὐτοῦ			
	μὴ			
	τηρῶν			
	ψεύστης ἐστίν			

The facing page of your study notebook should be like the following for the word, ἔγνωκα.

Lexical meanings	Process meaning	Related words in the context	Contextual meaning
to know 4 to perceive 1 to mark, discern 2 to ascertain by examination 3 to understand 5 to acknowledge 8 to conclude assured or convinced 6 to be skilled or master of a thing to know carnally to view with favor 9	1. to perceive 2. to mark, discern 3. to ascertain by examination 4. to know 5. to understand 6. to be assured or 7 convinced 8. to conclude 9. to acknowledge 10. to view with favor	κοινωνίαν ἔχομεν ἐν τῷ φωτὶ εἶναι ἐξ αὐτῶ γεγέννηται ἐν αὐτῷ μένειν etc.	the one claiming to know (perf.) Him (Jesus), and the commands of Him is not keeping or obeying is a liar. The statement of I John 2:4 is that the person who claims to have come to know Christ at a specific time in the past with continuing results , who does not regularly obey His commands is aliar . He has never ever come to know Christ. He is still unsaved and an unbeliever.

NOTES:

ANALYTICAL LEXICAL NOTES

Passage: _____ Date: _____

Verse	Word in Passage	Root word	Grammatical notes	Grammatical meaning
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WORD STUDY NOTES

Passage:

Date: _____

Lexical meaning

**Process meaning
words**

Related

Contextual meaning

**Doctrinal
outline**

OTHER PASSAGES DISCUSSING THE SAME TOPIC OR USING THE SAME WORD:

APPLICATIONS:

NOTES:

USING GENERAL GREEK LEXICONS

You can find a brief definition of Greek words in the *Analytical Greek Lexicon*. You will, however, need to do further word studies in other good Greek lexicons after you have found the Biblical words in the analytical lexicon and noted the grammatical significance of the word as it is used in the Biblical context. Lexicons are more advanced Greek and Hebrew dictionaries that give the meaning of the original root words and their common usage in the day the Scripture was written as well as the Biblical usage of the Biblical terms throughout the whole teaching of the Bible. Follow the process we have already discussed concerning Greek and Hebrew word studies to effectively discover what God is saying in the Biblical passage you are studying.

USING GREEK GRAMMARS AS AN EXEGETICAL TOOL

By this time you may be developing a beginning understanding of the mechanics of the Greek language. You will wish to use Grammar books as tools to facilitate your leap forward in understanding of the language. Most people start well and show great enthusiasm at first, but then wither at the hard work and confusing jumble of grammatical rules for the Greek language. Do not give up. You will discover much spiritual treasure and wisdom if you only continue and persevere in a systematic way in your Biblical studies.

I recommend that every aspiring Bible scholar use grammar books as tools rather than trying to read them through as a book and to digest them all at one time. You will find grammar books easy to understand and easy to use if you develop the habit of using them in conjunction with all the other Bible study language tools.

1. Start your Biblical note page by writing the passage and date at the top of your notebook page. Make this a left hand page so you can use your right hand page for the remaining columns. Write the verse number in the left margin of your note page.

2. Locate the Biblical word in the Greek text and jot it down on the second column of your note page. Find this word in the *Analytical Greek Lexicon*. Keep your columns neat and distinct. Draw vertical lines to do this if you must. Write the root word in the third column.

3. Find and note the grammatical data on the form of the word found in the Bible passage you are studying in the fourth column. If you do not recognize the grammatical form of the Greek term as found in the passage you will be able to find this in the Analytical lexicon.

4. Look in the index of your Greek grammar (Dana and Mantey is excellent and easy to use). Find and note each grammatical point that you found in the Analytical Greek Lexicon.

5. Study the significance of the grammatical point from your grammar book and apply them to the Greek word as it is used in the context of the Biblical passage. You can write each grammatical point in your study in a vertical column to give space for individual grammatical notes on the significance of each point.

6. Interpret each grammatical point theologically and doctrinally for proper application and note your findings in the fifth column of your notes. You will not have an accurate interpretation of Scripture unless you take into consideration all grammatical points made in the original language. Your preaching or teaching may be Biblical on specific points that you make, but you will not be proclaiming the whole council of God and your effectiveness will be limited because you will be speaking as a spiritual child and your hearers will not be led on to spiritual maturity (Heb: 5:11-14).

COMPOUND WORDS

It is important to understand the amplification and intensification of meaning of compound words when you are doing your word studies in Greek. By adding prefixes or by adding two or more words together the word meaning is changed to have a special meaning and intensity to express the idea the author wishes to convey to the hearers. When you study the lexical meaning of words it can be very rewarding if you will look for the root word in your lexicon, and each successive intensification or variation as the prefixes are added.

Prefixes are added in Greek (1) **to intensify words** (γυμώσκω means "to know through studying", where ἐπιγυνώσκω means "to learn through personal experience"; I Cor. 13:12), (2) **to modify the meaning of root words** (ἄγω means "to lead", where ἐξάγω means "to lead out, conduct, export or escape"; see also λείπω, καταλείπω, and ἐπικαταλείπω), (3) **to produce new meanings** (γυμώσκω means "to know through learning", but ἀναγυνώσκω means "to learn through experiencing again someone else's learning" or "to read"), or (4) **to emphasize action or meaning** (βάλλω means "to throw", while ἐκβάλλω means to "drive out" or "banish").

The following examples should help you understand Greek compound word usage.

The Greek word, **ἀλλάσσω**, means "to change, to cause one thing to cease and another to take its place, to exchange one thing for another, or to transform (Acts 6:14; Rom. 1:23; I Cor. 15:51, 52)".

By adding **κατα** prefixed to the word becomes **καταλλάσσω**, which has the added meaning "to exchange one thing for another of equal value, to reconcile, to cease to be angry with another and accept him or her into favor (I Cor. 7:11; II Cor. 5:18, 19, 20; Rom. 5:10)."

By adding the prefix, **ἀπο**, to **καταλλάσσω** makes the word **ἀποκαταλλάσσω**, which takes on the added meaning: "to reconcile completely, to reconcile back into favor again, to bring back into a former state of harmony, or to draw someone to yourself in reconciliation (Col. 1:20, 22)".

By adding the prefix, **δια**, to **ἀλλάσσω**, the word becomes **διλλάσσω**, and the meaning is changed from the original word to mean: "to change the mind of someone, or to renew friendship with someone (Matt. 5:24)".

Whenever you study the lexical meaning of Greek words look up all the variations of the word tracing the meaning back to the root word and follow the general usage throughout the Scriptures. You can also get special insight into the Hebrew Old Testament counterpart Scripture passages that are being quoted in the New Testament if you follow the theological meaning of the New Testament expression all the way through the Old and New Testament.

GREEK NOUNS

Nouns are words that represent the names of persons, places, or things.

The Greek nouns also have a **changeable ending** which will tell you something concerning the noun and where it fits into the statement in the sentence.

1. Gender. The gender of nouns in English is derived from our Greek heritage. Man is **masculine**. Woman is **feminine**. Book is **neuter**. As in French and many other Romance languages and in the Greek New Testament, however, this distinction does not always fit. Some of the nouns used were considered as feminine in Greek folklore and mythology but are applied in the masculine sense. The noun, spirit (πνεῦμα), has a feminine ending but carries the masculine concept and is given the masculine singular pronoun when referring to the Holy Spirit. The gender of the noun can be often distinguished through the gender of the pronouns used to refer to the noun. In John 14:25, the Holy Spirit (τὸ πνεῦμα τὸ ἅγιον) which is in the neuter form is referred to as He (masculine, singular, εὖ), the 3rd. person singular masculine personal pronoun.

2. Number. There are two numbers with Greek nouns: the **singular**, and the **plural**. The verb of the sentence will have a number agreeing with the number of the subject. The one exception to this rule is that when the subject is a neuter noun then the verb ending can be either singular or plural.

3. Case. The case ending defines the position that the noun holds in the sentence. The cases will be discussed in more detail in the next section of this text. At this point, however, notice that the cases tell you whether the noun is subject, object, direct object, etc., as well as showing you which nouns are antecedent to the pronouns and which adjectives fit with specific nouns. The Greek case endings clarify much confusion that might arise from unclear translations. In English, if you change the normal position of a noun in the sentence without changing the verb to reflect that change you also change the whole meaning of the sentence itself. There is a major difference in the meaning of "John hit the ball" and "The ball hit John." In Greek it is possible to change the normal order of the words in the sentence for the sake of emphasis while keeping the meaning of the sentence clear. This is accomplished through the usage of case endings which keep the words of a sentence clearly related to the position they are meant to hold in the sentence.

4. Declension. There are three declensions in Greek. These declensions do not distinguish the gender of the nouns, but are defined according to the noun suffix or ending. The **first declension** contains nouns whose stems end in **α** (alpha), most being feminine, although a few are masculine. In the New Testament the first declension sometimes substitutes **ης** (eta sigma) and **η** (eta) for the final **α** (alpha) following **ι** (iota) and **ρ** (rho). The **second declension** contains nouns whose stems end in **ο** (omicron). The second declension normally contains masculine and neuter nouns with a few feminine nouns included. The **third declension** contains the rest of the nouns whose stems end in **ι** (iota), **υ** (upsilon), or **ευ** (epsilon upsilon). The stems of third declension nouns can be easily distinguished through omitting the ending from the genitive form. This declension contains masculine, feminine and neuter nouns. For further discussion look in Dana and Mantey, *A Manual Grammar of the Greek New Testament*.

GREEK CASE ENDINGS

The Greek case endings were designed to **identify the relationships a specific word held in reference to the rest of the sentence**. This mechanism added to the expressiveness of the Greek language in that it is possible, by using the Greek cases, to shift the normal subject-verb-object word order of the sentence for the sake of emphasis and still retain the clarity of the author's meaning. The use of case endings also makes it easy to identify which nouns or pronouns are being described by the adjectives, and which articles belong to specific nouns, since the case endings of the adjectives and articles must agree with the case endings of the noun or pronoun to which they refer. The case endings are also important in understanding the meaning of prepositions, since the translation and meaning of prepositions is dependent on the case endings of the nouns or pronouns with which the pronoun is related. More will be said when discussing prepositions.

There are generally considered to be eight cases in the Greek language, each with a separate meaning concerning the relation of the modified word to the rest of the sentence. Several of these cases have similar endings to other cases and are distinguished through the usage of the word in the Biblical context. There are generally four sets of case endings, with a fifth set, the vocative endings, being distinctive in only a few instances.

1. The nominative case is used to mark the subject of the sentence and all parts of speech referring to the subject. The articles, pronouns, or any other references in either appositives or predicate nominatives will also be in the nominative case. We use the predicate nominative when we say, "It is I." The "It" and the "I" are both the same, referring to the subject, and are, consequently in the nominative case. In Greek they would both be spelled with the same nominative ending. In John 1:1, the nominative ending of the statement, "ἐὰν ἐὰν ὁ ἴδιος ἐυαγγέλιον" is significant in stressing the deity of Jesus Christ since the nominative endings of God, Word, and the article "the" are all in the nominative case.

2. The genitive case is used to define or to describe. This case is often used in an adjectival sense but is far more than adjectival in meaning. The Genitive case defines the relationship of the preceding noun. If the noun carrying the genitive ending is translated in a possessive concept the genitival relationship can be easily understood. The genitive case is used for description when used to define the relationship of the genitival noun to the previous noun: "The roof **of the house**" (genitive), indicating that the roof is part of the house. The genitive case is also used to show possession: "The house **of the Lord** (genitive)." There is also an adverbial use of the genitive case, defining the time or the place where an action took place: "**of the night**" explained when Nicodemus came to speak to Jesus in John 3:2. If you translate all of your nouns, etc., ending in the genitival suffix as **of _____**, you will be able to grasp the relationship of the word ending in the Genitive case with its related words in the rest of the sentence. After this choppy translation you will be able to smooth your final, grammatically correct translation into your spoken language quite easily by using normal and proper speech patterns: "the house of John" is changed to "John's house," etc.

3. The ablative case has the same ending as the genitive case, but the usage is different. The ablative case is used to show separation from the preceding noun, or pronoun: "the man **from the country**" (ablative). The ablative case is also used to indicate the source of the noun being modified by the noun in the ablative case: "Jesus is a gift **from God**" (ablative). This case can also be used to show contrast through separation of comparison: "Goats are different **from sheep** (ablative)." If you translate the ablative case nouns with "**from _____**," you will be easily able to see the meaning of the phrase, and then you will be able to smooth out your translation into a grammatically correct expression.

The locative, instrumental, and dative cases all have the same case endings. They are sometimes referred to as the **LID** cases or sometimes simply as "the dative case." The usage of the noun in context will help you define the meaning of the passage, and therefore, help you to identify which of these three cases is involved.

4. The locative case is used to indicate the **location** of the previous noun in space, time, or sphere of influence. Space would be translated "**in** the house." Time would be expressed as "**at** the third watch." Sphere of influence is translated "**in** Christ." If you translate the locative case with "in _____" or "at _____" you will be able to decide which preposition best fits the context.

5. The instrumental case indicates **the means or the instrumentality** with which a particular action is accomplished. If you translate the instrumental case with "with _____" or "by _____" you will see the relationship of the words and then be able to smooth your final translation: Examples; "He drove the nail **with** a hammer." "They traveled **by** bus."

6. The dative case indicates the **indirect object**, relating the noun ending in the dative case to the direct object: Example; "He (nominative) threw the ball (accusative) **to John** (dative). This case is also occasionally used in the possessive sense in the Greek idiom as in Luke 1:7 where the Greek states, "They had **to themselves** (dative) no child." The dative case can be translated "to _____" or "for _____."

7. The accusative case indicates the **direct object**, toward which the action of the verb is proceeding. Without this concept in use in the Greek sentence, as in most English sentences, the idea of the verb could not be completely expressed. Example: "John (nominative) threw **the ball** (accusative)." For the use of the accusative case in adverbial uses, with oaths, and other uses of the accusative, see Dana and Mantey's Manual Grammar of the Greek New Testament, pages 91-95.

8. The vocative case is the case used to indicate **direct address**. The vocative case ending is used when the context of a sentence indicates that an individual or an object is spoken to directly. With some names the vocative ending is easily recognizable. In other names you will have to infer the vocative case ending because the nominative and vocative case endings are the same. When the vocative case is used you should translate by calling the individual or thing being spoken to by name followed by the appropriate punctuation, and then complete the message to that person or thing: "**John!** Come here."

The following chart may help you to remember the uses of the different Greek case endings.

Case	Root Idea	Meaning
Nominative	Designation	Indicates the subject of the sentence.
Genitive	Definition	Possessive or descriptive use.
Ablative	Separation or source	Shows source, separation, or contrast .
Locative	Position	In or at , in place, time, or sphere of influence.
Instrumental	Means	With or by , showing means, cause, manner, or agency.
Dative	Interest	To or for , showing the indirect object.
Accusative	Objective	Indicating the direct object, adverbial use, oaths , etc.
Vocative	Direct address	Used when speaking to someone or some thing.

The agreement of case endings. It is important to note that in using nouns, pronouns, participles, adjectives, and articles, the words in a sentence that are referring to the same idea or thing will agree in number (singular or plural), gender (masculine, feminine, or neuter), and in case ending (nominative to accusative).

PRONOUNS

Pronouns are words that take the place of nouns and refer back to specific nouns already mentioned in the sentence or preceding sentences. The following chart will help you memorize the common Greek pronouns encountered in the Greek New Testament.

Pronoun	Pronoun Type	Meaning
αὐτός	Personal pronoun	He, she, or it
ἐκεῖνος	Demonstrative pronoun	That person or thing
ἐμός	Possessive pronoun	My
ἐμαυτοῦ	Reflexive pronoun	Myself
ἀλλήλων	Reciprocal pronoun	One another
ὅς	Relative pronoun	Who, what (in neuter)
τίς	Interrogatory pronoun	Who? What? (in neuter)
τις	Indefinite pronoun	Someone
οὗτος	Demonstrative pronoun	This one

Remember that these pronouns have masculine, feminine, and neuter forms. These forms must agree with the noun to which the pronouns are referring. This agreement in gender, number, and case will help you to identify the related noun to which the pronoun is referring (the antecedent of the pronoun).

EMPHATIC USAGE OF GREEK INTENSIVE PERSONAL PRONOUNS

The pronouns showing who is doing or receiving the action of the verb is attached to the verb as suffixes even as with Hebrew. When special emphasis is needed to give an added punch to what is being said the Greek adds a personal pronoun with the verb to give extra authority to what is being said. In the sermon on the mount Jesus used this grammatical mechanism to emphasize not only that He Himself was teaching them the truth but also that He had the authority to do so. He said, "You have heard it said... but I Myself tell you" (ἐγὼ δὲ λέγω; Matt. 5:22, 27, 34, 39 and 44). In Matt. 1:20-24 the angel of the Lord tells Joseph that he should not be afraid to take Mary as his wife. The angel stresses that the baby who would be born to Mary is really Jehovah in the flesh. One of these ways is through adding the personal pronoun to the verb. The angel states that (1) the baby was conceived by the Holy Spirit, (2) that he should be named Jeshua or Jehovah saves, (3) because He Himself shall save His people (αὐτὸς γὰρ σώσει) (4) from their sins, (5) as the Prophet Isaiah predicted in Isaiah 7:14, that God would become flesh through being born of the virgin. This grammatical mechanism is important to notice in context whenever exegeting the Scripture to give the same emphasis to the doctrine that the author gives and to stress the important point that is intensified through adding the personal pronoun to the verbal pronominal ending.

ADJECTIVES

1. Definition. Adjectives are words that qualify or modify nouns or pronouns. In Greek the adjectives must agree with the gender and case of the nouns or pronouns they are describing. Collective nouns may take plural adjectives. For further discussion see Dana and Mantey's *A Manual Grammar of the Greek New Testament*.

2. Comparative degrees of Greek adjectives. In English we have specific forms for the comparative and superlative degrees of adjectives. With a simple adjective usage we say an object is "**good.**" In the comparative degree we say that an object is "**better than...**" In the superlative degree we say that an object is "**best.**"

In Greek, **the comparative degree** is stated by a prepositional phrase (Luke 13:2), by a positive adjective followed by }, with a positive adjective followed by **μᾶλλον**, by a comparative adjective followed by }, or by a comparative adjective followed by the comparative ending **___τερος**, or **___ίων**.

The superlative degree is expressed through regular superlative adjectives with the superlative endings, usually **___ιστος**, or **___τατος**, or through the superlative form of the comparative adverb **μᾶλλον**, **μάλιστα**.

SOME COMPARATIVE ADJECTIVES AND ADVERBS

Positive		Comparative		Superlative	
ἀγαθός	good	κρείσσω	better	κράτιστος	best
ἐγγύς	near	ἐγγύτερον	nearer	ἔγγιστα	nearest
μέγας	great	μείζων	greater	μέγιστος	greatest
μικρός	little	μικρότερος	less than	ἐλάχιστος	least
πολύς	much	πλείων	more	πλείστος	most
ταχέως	quick	τάχιον	quickly	τάχιστα	more quickly

GREEK PARTICIPLES

Participles are verb forms ending in **ing in English** and are used in sentences as nouns, verbs, adjectives, and adverbs. In Greek, participles occur in the present, perfect, aorist, and future tenses, and in all three voices. Each aspect of the tense and voice of participles is very important in understanding the statement of the Scriptural passages in which they occur. Participles take case endings the same as nouns, pronouns, and adjectives and their case endings agree with the case ending of their companion words.

1. Verbal usage of participles. When used in a verbal sense they **complete the idea of the main verb** in the sentence, carrying the concept of tense and voice, and may even have a direct object. In Matt. 28:19-20 the main command, "make disciples" is completed by the participles, "baptizing" and "teaching." In Eph. 2:8, the paraphrastic usage of the perfect passive participle, *σεσωσμένοι* (those who have been saved at a past point of time with continuing result [Perfect tense], not by ourselves but by someone else [Passive voice]) with the verb, *ἐστε* (you [2 pl.] are continuously [Present tense] from the Greek verb *εἰμί*, to be), stressing our position along with the Ephesian believers as presently and continuously existing among those having been saved at a specific time in our past by grace through faith, and continuously belonging to the group of individuals who have been saved in this way.

2. The Adjectival usage of participles. Participles in the adjectival usage have case endings, are declined as nouns are, and must agree in gender, case, and number with the noun or pronoun, either expressed or implied, that the participle qualifies. The case endings of participles must agree with the position that they hold in the sentence, and the case ending will help you to properly interpret the meaning of the participle and the meaning of the sentence. The tense concept also carries over from the verbal usage of participles in expressing the quality and time of the descriptive action modifying the noun being qualified. The direction of flow of the action is conveyed through the active, middle, or passive voice of the participle. Luke 1:17 calls the people who hear the message of John the Baptist, repent, and turn to the Lord *λαὸν κατεσκευασμένον* (acc. sing. perf. pass. participle), indicating that those who turn to the Lord are historically, in a past point of time, through the action of the Spirit and power of Elias (My God is Jehovah), a part of a prepared group of people who are for the Lord.

3. The nominal usage of the participle. When the participle stands in the sentence without a noun that it modifies, the adjectival usage is implied. The participle is treated as a noun and takes articles as a noun. Acts 10:35 speaks of *ὁ φοβούμενος καὶ ἐργαζόμενος δικαιοσύνην* (nom. sing. masc. pres. mid. part., "the one constantly respecting Him and constantly working righteousness") is acceptable to Him. The article can be considered to be the noun and the participles to be adjectives qualifying the noun, or the participles can be considered the noun. Since both participial nouns are qualified by one article then, according to the Granville Sharp rule, they are both speaking of the same thing or quality.

4. The adverbial usage of the participle. As with adverbs, this usage qualifies the verb. In Romans 14:25, Paul states *πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις* (I am going . . . to serve). "I am going" is the verb, and "to serve" qualifies the reason for going.

5. Periphrastic usage of the participle. Participles are also used with powerful emphasis by linking a participle with the verb, to be ($\text{\AA}k\text{\AA}r$), to combine the tense of the participle with the tense of the verb. In Ephesians 2:8, the present perfect periphrastic demonstrates that the Ephesian believers are at that present time in a category of people who had been saved at a specific point of time in their past by grace through faith, and this decision they had made to trust Christ was bearing continuous present time results at the time of Paul's epistle to them.

PERIPHRASTICS

In all languages participles are used in conjunction with finite verbs to express compound tense forms. This grammatical mechanism is called a **periphrastic** and is extensively used in Greek to express theologically important ideas. **Periphrastics** occur in all tenses and voices and usually join the participle with the verb εἰμί, to express the compound tense concept. The verbs, γίνομαι and ὑπάρχω are also used instead of εἰμί. The following **periphrastics** are found in the New Testament.

Present Periphrastics

The present **periphrastic** uses the Present participle with the present tense of εἰμί. This form emphasizes the durative force of the present tense idea being expressed. Matt. 27:33 uses the present **periphrastic** in stating "ὅς ἐστι λεγόμενος", emphasizing that the Golgotha always meant "Of the skull".

Present Imperfect Periphrastics

The present imperfect **periphrastic** uses the present participle with the imperfect tense of the verb εἰμί. The present imperfect periphrastic emphasizes the durative nature of the verb, giving extra force that would not be completely expressed by using the imperfect or the Aorist tense alone. In Gal. 1:22 Paul states "ἤμην δὲ ἀγνοούμενοστώ προσώπω", or "But back then I was personally unknown or unrecognized for a period of time..."

Future Present Periphrastics

Future present **periphrastics** use the present participle with the future tense of the verb εἰμί. Since the future tense usually has an aoristic sense in Greek the durative force of an idea is emphasized in future time. In Luke 21:17 Christ promises His disciples, "Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων", or "In the future you will be constantly hated by all".

Imperfect Aorist Periphrastic

In the Alexandrian manuscripts Luke 23:19 uses the imperfect of εἰμί with the Aorist participle of βάλλω, expressing the reason for the incarceration of Barabbas.

Present Perfect Periphrastics

In order to stress the durative nature of an event that happened at an historical moment in the past with continuing results the present tense of εἰμί is used with the perfect participle. In Ephesians 2:8-9 the author states, "τη γὰρ χάριτί ἐστε σεσωσμένοι", "For by grace you are presently and constantly among that group who have been saved at a specific historical point of time in their past with continuing results". This stresses that the historical event of the past still has lasting results.

Imperfect Perfect Periphrastics

The imperfect perfect periphrastic is formed by the imperfect of εἶμι linked with the perfect participle. The force of this periphrastic stresses the event that was happening in the past, along with the continuing results of that event. In Acts 21:29 it is recorded that the Jews from Asia who were agitating for riot against Paul, because "ἦσαν γὰρ προεωρακότες," "They had been previously observing" Trophimus in the city and assumed that he had been in the Temple.

Future Perfect Periphrastics

The future perfect periphrastic is made from joining the future tense of with a perfect participle to stress the future sureness of the action or the sureness of even future events that are set in the matrix of eternity by sovereign will. In Hebrews 2:13, stressing the intensive Piel Perfect of the Hebrew (יְהִיָּה) from Isaiah 8:17, the author translates the intensive form for "I will trust Him (with my whole heart)" as the future perfect periphrastic, "Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ".

Translate the periphrastics carefully as you do all other Scripture. If they are used to express a Hebrew idea quoted from the Old Testament, check the grammar of the Old Testament passage. You will find much sound Biblical theology within these grammatical mechanisms. Often many doctrinal problems can be answered and eliminated through the careful study of the original wording of the Scriptures exactly as they are written.

ARTICLES

Articles are adjectival words that designate which noun is the center of focus of a thought. Articles point out a specific object or draw attention to an object. Whenever an article occurs with an object that object is distinguished as definite and its individual identity is clear. If the article is not present (anarthrous), the object being described is referring to quality or character. The anarthrous usage of θεός in John 1:1 does not teach that Jesus, the Logos, is not identical with God Himself, but teaches that He has the same character. Matt. 1:23 states clearly that Jesus is definitely ὁ θεός, as do many other passages, both in the New and Old Testaments. In Greek, when you encounter a noun, the case of the article attached to that noun will agree with the case of that noun. If the form of the noun, as in the case of the name of the nation of Israel, does not take a case ending, the case ending of the attached article will tell you the case ending of the noun. Knowing this will help with the solution of many translation problems. The following chart will help to familiarize you with the cases of the articles in all genders, masculine, feminine, and neuter.

	SINGULAR			PLURAL		
Case	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
Acc.	τον	τήν	τό	τούς	τάς	τά

The case endings on the articles are very similar to the regular case endings of nouns, pronouns, and participles. The case ending of the article must agree with the word it is modifying. If you memorize these case forms of the articles you will find it easy to recognize the case endings of other words which may not be standard in the Greek.

Qualitative character.

Greek nouns are definite whenever an article appears with them. However, the article is not needed in Greek to make a noun definite. The noun may be definite in itself and needs no article to indicate that the noun is definite as in the name, Jesus, God, or other nouns that are definite by nature (γῆ ἢ οὐρανός), or when determined by the context to indicate a definite noun. The Greek article is used to point out specific individuals from other individuals, classes from other classes, and qualities from other qualities. When the article is omitted the quality or essence of the modified noun is considered. When the definite article is present the quantity or specificity of the noun is described. When John describes Jesus Christ as "The Word was in existence as God," John was speaking in the definite Hebrew sense of the name of God which did not take an article, but also, the name of God did not need a definite article to show John's meaning that Jesus was Deity (God) in His quality or essence. Being a predicate nominative, all the nominatives of John 1:1-2 were equated as one and the same. The use of the article (ὁ θεός) is used in Matthew 1:23 relating to the birth of Jesus, and many other Scripture passages show that the writers of the Scripture had the concept that Jesus is God Himself manifest in the flesh. See also Titus 2:13, John 20:28, and Rom. 9:5.

When several nouns or attributes are described by one article and linked with ἐάβ.

Often you will see a series of attributes or nouns preceded by an article and linked together by καί. When a list of nouns are connected by καί and preceded by only one article the nouns are considered different aspects of the same person, substance, place, or characteristic (Granville-Sharp rules). When the Apostle Paul called Jesus Christ "Our great God and Savior" (τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν) in Titus 2:13, he was referring to Jesus the man, who was also the Messiah (Χριστοῦ), our great God, as well as our Savior." Such usage point to the identity of the attributes applied to the same subject.

The article used as a possessive pronoun. The article is sometimes used as a possessive pronoun also. In I Cor. 13:11 Paul states, "κατήργηκατὰ τοῦ νηπίου," or "When I became a man, I put away *those things which pertain* to little children."

PREPOSITIONS

Prepositions are words which are used to describe the position or relationship of nouns with other parts of the sentence. Prepositions are used in Greek in connection with the case endings of the related nouns and take their meaning directly from the specific, related case ending. Prepositions are also important to notice in your study of a passage of Scripture because they reveal the direction of the flow of action from the verb in relation to the nouns of the sentence. Paying close attention to the prepositions and their related case meanings often will make the meaning of the passage being studied very clear.

The following is a list of Greek prepositions, along with their conceptual meaning as they are used with specific case endings.

Preposition	Related Case	Is translated
ἀμφί	Genitive (Separation)	About, concerning
	Dative (purpose)	About, concerning, on account of
	Accusative (position)	About, nearby, in the proximity of
ἀνά	Dative	Upon
	Accusative	Up along, over, through, among
ἀντί	Genitive only	Instead of, for, in place of, in return for
ἀπό	Genitive only	From, off from, away from, denoting departure from or separation from
διά	Genitive	Through, by means of (indicating source)
	Accusative	By help of, on account of, by reason of, because of, during
ἐκ or ἐξ	Genitive only	From, out of, from within, by (when viewed as source)
εἰς or εἰς	Accusative only	Into, to, until, concerning, amounting to (to show purpose when it is linked with an infinitive)
ἐν	Dative only	In, among, in the presence of
ἐπί	Genitive	On, toward, over (referring to sphere of influence or responsibility), concerning (when speaking on a subject)
	Dative Accusative	On, upon, by, for the purpose of, over On, up to, toward, against.
κατά	Genitive	Down from, down upon, beneath, against
	Accusative	Down along, through, among, into, against, according to, concerning, during, from city to city (showing distribution), daily

Preposition	Related Case	Is translated
μετά	Genitive Dative Accusative	With, among, on the same side as Among, during In the midst of, after, next to. To show purpose: for the purpose of. To show change
παρά	Genitive Dative Accusative	From beside, from With, beside, near, at Near, to, beside, beyond, except, along with, because of, during, on account of, compared with, contrary to
περί	Genitive Dative Accusative	About, concerning, surpassing, above and beyond About, around, for, concerning About, near, around (position)
πρό	Genitive only	Before, for, on behalf of, forward
πρός	Genitive Dative Accusative	In front of, looking toward, before, pertaining to . . . , from or by, on the part of At, in addition to, besides To, towards, with a view to, according to
σύν, σύμ or σύγ	Dative only	With, in company with, by aid of, in accordance with
ὑπέρ	Genitive Accusative	Over, in behalf of, for, concerning Over, beyond, exceeding, above
ὑπό	Genitive Dative Accusative	Under, beneath, by (denoting agency), through (denoting cause) Beneath, under, by (denoting agency) Under, into, towards, at the time of
ἄνευ	Genitive only	Without, apart from, except
ἄτερ	Genitive	Without, apart from, except
ἄχρι	Genitive	Until, as far as
μέχρι	Genitive	Until, as far as
μεταξύ	Genitive	Between
ἔνεκα	Genitive	On account of, for the sake of
πλήν	Genitive	Except
ὡς	Accusative	To (of persons only)

NOTE:

In this listing of the common prepositions, the Genitive case refers to both Genitive and Ablative cases, and the Dative refers to the Locative, Instrumental, and Dative cases.

The following prepositions are used with the Genitive case only: ἀντί, ἀπό, ἐκ, ἐξ, πρό, ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, & πλήν.

The following prepositions are used with the Dative case only: ἐν, σύν, σύμ, & σύγ.

The following prepositions are used with the Accusative case only: ἀνά, εἰς, ἐς, & ὡς.

The following prepositions are used with the Genitive and Accusative cases: διά, κατά, μετά, & ὑπέρ.

The following prepositions are used with the Genitive, Dative and Accusative cases: ἀμφί, ἐπί, παρά, περί, πρὸς, & ὑπό.

GREEK PREPOSITIONS

ἀντί --- OVER, AGAINST

GENITIVE-ABLATIVE

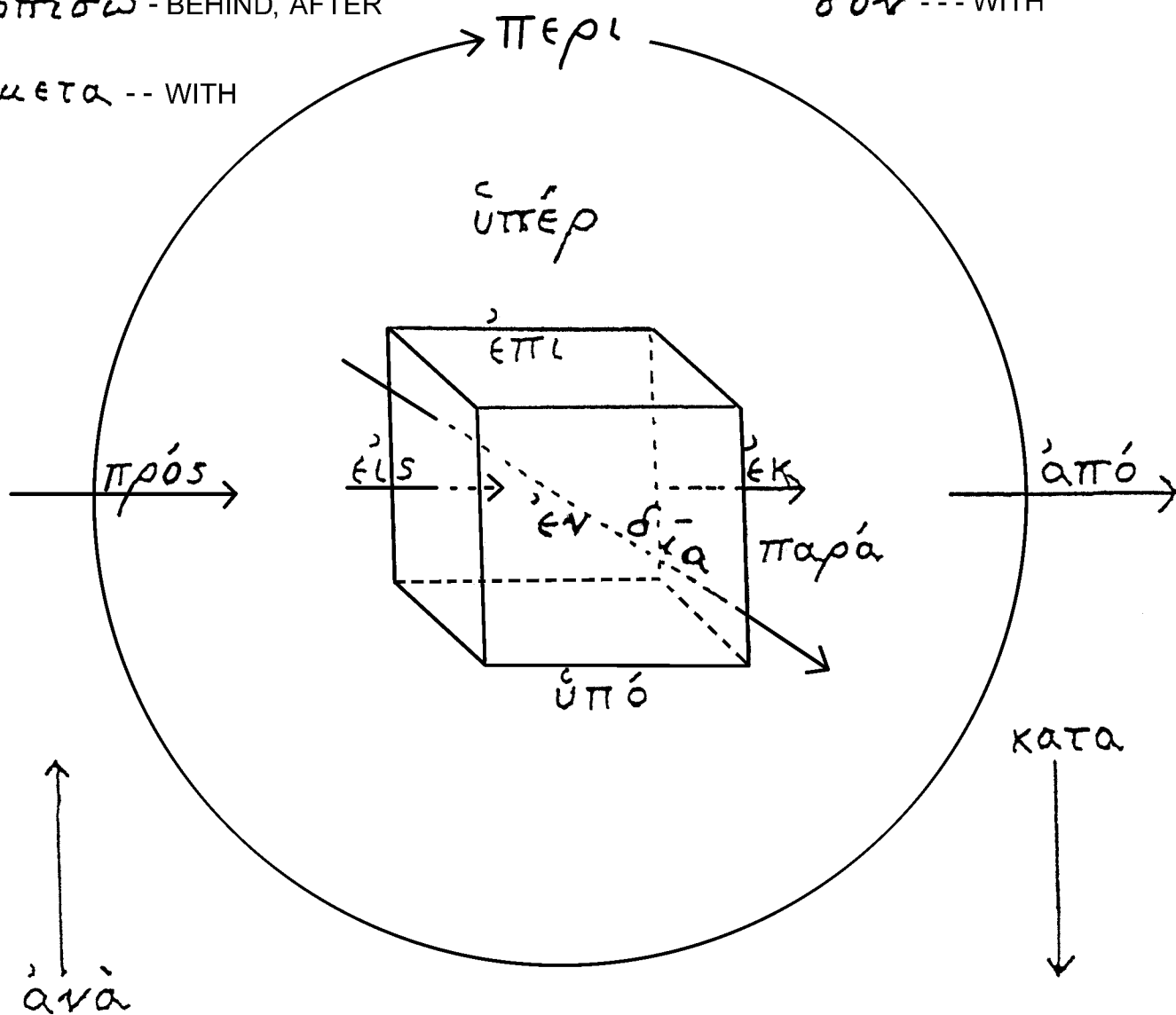
πρό --- BEFORE

LOCATIVE

ὀπίσω - BEHIND, AFTER

σύν --- WITH

μετά -- WITH



GREEK CONJUNCTIONS

Conjunctions are words that connect sentences, clauses, phrases, and words together showing relationships between ideas. They are words that mark relationships, turning points, or directions of thought within the sentence or paragraph. The following list of common Greek conjunctions will help you become familiar with the meaning of these words. Use your lexicons to look up any other conjunctions that you encounter in your Greek text.

Conjunction	Introduces	Is Translated
ἀλλά	An opposite idea	But, except, certainly, in fact
ἄρα	A conclusive statement	Therefore, then, so, really, certainly, indeed
ἄχρις	A temporal idea	Until
γάρ	A reason	For
	An explanation	For instance
	An emphasis	Indeed
δέ	An opposite idea	But, however, on the other hand, yet
	A transition	And moreover, then, now
	An explanation	Now
	An intense emphasis	Indeed, Really, In fact
διό	An inference	Because of this, Therefore, Wherefore
διόπερ	An inference	For which reason
διότι	A strong inference	Because, for
ἐάν	An hypothetical condition, uncertainty	If
εἰ	A probable condition	If
	A certainty with the indicative mode	Since (I Thes. 4:14), That (Mk. 15:44)
	Indirect questions	Whether
	Indicating no hope of fulfillment with optative mode or past tenses.	
εἴπερ		Although, if indeed,

Conjunction	Introduces	Is Translated
εἰ καί		Even if, although, and if, also if
εἰ μὴ		Except, if not, unless, only,
εἰ δὲ μή		Otherwise
εἴ πως		If at all possible
εἴ τι εἴ τις		Whatever
ἐπεὶ	A causal relationship	Since, because, else, otherwise, for then, when, after
ἐπειδὴ	A causal relationship	Since, because, in as much as
ἢ . . . ἢ	Correlation between ideas	Either . . . or . . .
εἴτε . . . εἴτε	Correlation of ideas	Either . . . or . . .
οὐκ . . . οὐδέ	Correlation of negatives	Neither . . . nor . . .
οὐδέ . . . οὐδέ	Correlation of negatives	Neither . . . nor . . .
μηδέ or μητέ	Correlation of negatives	Neither . . . nor . . .
ἵνα	Purpose or final clauses Identity of an apposition or a quotation An inference A question	That, so that, (same as) Non translatable but the same as quotation marks So, when Why (in Psalm 2:1 in the LXX)
καί	Connective An opposite idea An explanation of a previous idea An emphatic statement	And, also And yet, but, however Even, that is, speaking of. . . Indeed, in fact, certainly, really
μέντοι	An opposite idea	However
ὅπως	A purpose clause A causative clause	In order that, that, lest, that . . . not. . . By what means, by what manner
ὅτε	A temporal clause	When, at the time that
ὅτι	A causal relationship A direct quotation A direct question	Because, for Quotation marks ("), that Why?

Conjunction	Introduces	Is Translated
οὖν	An inference A continuation or resumption of action A response An emphatic response Sure,	Therefore, so, consequently, then Then, now Then, in reply, in response, in turn by all means, indeed, really, above all, certainly, in fact
	An opposite idea	However
πλήν	An opposite idea	Besides, except, nevertheless, but, however
πρίν	A temporal clause	Before, sooner than
τε	A combination	Both. . .and. . .
τοίνυν	An inference	Therefore now, therefore
ὥς	A purpose clause A correlation or comparison An approximation of number or time An exclamation	In order that As, like, like as, as it were, About Accordingly, on condition that, provided that
ὥστε	A result clause A purpose clause	So that, so as to, consequently, therefore In order that, in order to

GREEK PARTICLES

1. Definition: Particles are words which are used in the Greek language for the purpose of intensifying and clarifying the thought of a sentence. These are words which do not properly belong to a clear classification as a part of speech. They are words which are inserted in a sentence for emphasis of the accompanying thought. Particles are categorized as emphatic particles and as negative particles.

2. Emphatic particles.

Particle	Emphasis	Translation
ἀμήν	Used in introducing or concluding solemnly significant statements	Truley, verily, so be it
ἄν	Implies vagueness or uncertainty. Used also as a conditional conjunction. With the indicative mode it expresses contrary to fact conditions. In conjunction with other particles, prepositions, or pronouns.	Identifies the result of a conditional clause Obvious unrealities that have not or do not occur "ever" as in "whenever" (ὅταν), "wherever" (ὅπου ἔάν), "whoever" (ὅς ἄν)
γε	Emphasizes the word with which it is used.	At least, indeed, in fact
δή	Stresses that the point is clear, and may be assumed to be true.	Really, by all means
εἰ μήν	Emphatic meaning.	Assuredly, above all
μέν	Differentiates the word with which it occurs from that which follows.	In fact
ναί, νή	Used to emphasize an oath or strong statement.	I affirm, I swear, yea!
περ	Emphasizes the meaning of a word.	Indeed, really, completely
ποτέ	Emphasizes temporal relationships.	Ever, once, formerly
πού	Emphatic usage.	Somehow, at all
πώς	Emphatic usage.	By some means
τοί	Emphatic usage.	Untranslatable, recognizing strong feeling

3. Negative particles.

Particle	Emphasis	Translation
οὐ before consonants	Strong negative used with indicative mode	Denies the reality of an alleged fact
οὐκ before smooth breathing vowels		No, not
οὐχ Before rough breathing vowels		No, not
οὐχι in questions where "Yes" is the expected answer		Is not?
μή, μητί	Milder negative of qualified negation used with the subjunctive or optative modes, the imperative mode, or with infinitives and participles. Used with questions where "No" is the expected "Is not . . .?" answer.	Not, no
οὐ μή	Emphatic negative	By no means, never at all
οὐ is used in conjunction with other words:		
οὐδαμῶς		By no means
οὐδε		Not even, neither
οὐδεῖς, οὐθείς		No one
οὐδέποτε		Never
οὐδέπω		Not yet
οὐκέτι		No longer, no more
οὐπω		Not yet
οὐτε		Neither

CONDITIONAL CLAUSES

In the Greek language, there are many ways of expressing the ratio of certainty that an event will occur. As you will remember, the indicative mood is used to make a statement of a fact that is considered sure, the subjunctive mood is used to indicate an event that is likely to occur, and the optative mood is used to indicate an event that is not expected to occur. Conditional clauses use these moods as mechanisms to add expressiveness to the exact idea of the probability of the event expected in the statement. There are four major classes of conditional clauses in the Greek language. These classes of conditional clauses are explained in the following chart.

Class	Mechanism	Meaning	Translation
1st.	εἰ + the indicative	Assumes the reality of the statement	"Since..." I Thes. 4:14
2nd.	εἰ + past tenses with ἄν in the apodosis.	Indicates that the condition is contrary to fact.	"If it had been so, then..." Luke 7:39
3rd.	ἐάν + the subjunctive.	Indicates more probable future condition.	"If...then..."
4th.	εἰ + the optative	Indicates a less probable future condition.	"Even if... then..."

CONCESSIVE CLAUSES

In conditional clauses the result is dependent on the fulfillment of a condition. In concessive clauses the realization of the results is secure independent of any condition being fulfilled. Concessive clauses can be classified as 1) logical concessions, where the concession is assumed as a fact, 2) doubtful concessions, where the concession is considered as a possibility, and 3) emphatic concessions, where the concession has little likelihood of fulfillment. The following chart should help you in understanding and recognizing the concessive clauses.

Type	Formed by	Meaning	Translation	Reference
Logical	εἰ καὶ + the indicative	The concession is assumed to be fact.	"Though...still..."	II Cor. 7:8
Doubtful	ἐάν καὶ + the subjunctive	The concession is considered a possibility	"Even if...still..."	Gal. 6:1

	Formed by	Meaning	Translation	Reference
Emphatic	καὶ ἐὰν + the subjunctive καὶ εἰ + the subjunctive	The concession is considered sure even though the assumption has small likelihood of fulfillment	"But if...still..."	John 8:16 Gal. 1:8
Participial	the participle sometimes with καίπερ	Both the assumption and the concession are considered sure.	"Even though... still..." Rom. 5:10	Heb. 5:8

GREEK COMMANDS AND PROHIBITIONS

God often gives commands in the Scripture. Believers in Christ are obligated to do what God asks. Jesus said many times, "If you love me keep my commandments." It is, therefore important to recognize the different command styles and understand the significance of each if we as believers in Christ are to honor Him in our lives and are going to accomplish His task He has for us. Greek commands all hold special meanings and must be carefully interpreted in order to gain the full impact of God's Word. Greek commands are given in the following ways.

1. Commands using the Imperative Mode. The Imperative Mode in Greek is the form that expresses commands. The Imperative Mode has special significance and must be interpreted according to each grammatical use. The imperative emphasizes the authority of the person who has the authority to demand the action of the command.

A. Present Imperatives. A present tense imperative conveys the message that the action of the imperative is something that is being done at the present and should be continued in the future as a normal practice. The present imperative denotes continuous and repeated action. In Matt. 9:9 when Christ told the disciples, "Follow me", He meant "Follow me now and continue to follow Me".

B: Present Negative Imperatives. The present tense indicates an action that is continuous in the present time. When a command is given in the present tense the command is to continue to do what you are commanded to do whether you are already or not as yet doing it. The present imperative implies continuous responsibility for the demand. The negative present imperative means that the person to whom the command is directed is to stop doing what is being done and not to continue to do it. Rom. 6:13 commands us as believers to "stop yielding your members as instruments of unrighteousness (present negative imperative: as you are presently doing), but instead, yield yourselves to God (aorist imperative: which you are not doing, and make this yielding immediate and permanent) and your members as instruments of righteousness unto God."

C. Aorist Imperatives. The Aorist tense does not project the duration of time or the length of the action taken but looks at the action as being a complete act. The Ingressive Aorist looks at the point of time when an act is done or a characteristic is attained and projects the continuing results of the act. The Aorist Imperative implies an action that is not being done but is to be undertaken at once and to become a characteristic of life. Rom. 6:13 conveys the action of immediate and permanent personal commitment to Christ and the resulting changes stemming from this commitment.

D. Aorist Negative Imperatives. Since the Aorist tense looks on the action of the verb as being punctiliar in duration or as being an act in a single point of time, or being complete in itself, the Aorist Negative Imperative is projecting the idea that the act in question is totally prohibited and should never be done even once. In Luke 14:8 Christ commands us "Do not sit down (aorist imperative) in the highest seat." This conveys that this practice should never be done unless the seat was reserved for you.

2. Commands using the Subjunctive mode. Often commands are given as polite commands using the subjunctive mode. The concept of subjunctive commands is to convey what the hearers should do without the intimidation of a direct imperative. The subjunctive command implies more that the hearer is cooperating with the responsibility of the command and gives the person receiving the responsibility the privilege of making the decision. With believers in Christ, all commands or subjunctive "suggestions" are obligatory if the believer truly loves Christ and wishes to honor Him (John 14:15, 21, 23, 24). As one observer of the Scripture stated, "When God asks us to jump, we should ask how high on the way up."

3. Commands using the Future tense. In Greek a command can also be given in the future tense. The ten commandments were given this way in the Septuagint. In the Greek New Testament commands using the future tense are also found in Matt. 5:43; 6:5; 27:4; and Luke 13:9.

4. Prohibitions and their significance. In review, negative commands in Greek are specific in their meaning. Present negative imperatives mean that the action that is being done should cease and not be done again. In Matt. 7:12 Christ states, "Stop judging," meaning stop doing what you are doing. Aorist negative imperatives or negative commands using the aorist subjunctive indicates that an action that is not being done should never be done even once. I John 2:1 & 2 states that John was writing to them that they "not even commit sin once."

5. Third person commands and permission. The Greek New Testament also uses third person imperatives and polite commands. The third person imperative commands one group of people to allow a third person or group to do what they are going to do without interfering with them. In I Cor. 7:15 the Apostle Paul directs the church that "If the unbelieving brother departs, let him depart." In I Cor. 16:2 Paul instructs the church to allow each believer who decides to give to the oppressed in Jerusalem to place their offering in the treasury so he will not have to take the time to take an offering when he gets to Corinth.

6. Indirect commands. Indirect commands are often the accounting of the commands and advice of others to a third party. These are expressed through three methods.

A. Using infinitives. This is used in a narrative when the author tells of a command or advice is given to another. In Acts 26:20 the Apostle Paul tells how he had told the people "that they should repent and turn to God."

B. Using ἵνα and ὅπως with the Subjunctive. This indirect command tells of an intention by using ἵνα and ὅπως with the subjunctive. Acts 25:3 tells where the high priest desires "that he (Festus) would send him (Paul) to Jerusalem (making an ambush and assassination possible), laying wait in the way to kill him."

C. By using a deliberation. An indirect deliberation can imply an indirect command as in Luke 12:5. "Whom you should fear" implies what should be done.

GREEK COMPARISON AND CONTRAST

In any language it is necessary to be able to compare ideas, events, things, or people. This is done by introducing an analogous or parallel idea to show similarity while also showing difference between the two concepts, events, or things. Comparison demonstrates how two or more ideas are similar. Contrast emphasizes the difference. Comparison is expressed many ways in Greek. Study Dana and Mantey, pages 275-278 for more discussion.

1. Comparative degrees and their special endings. Adjectives are a natural modification of nouns. The use of adjectives is often the normal way the difference is expressed when showing the comparison or difference between substantives (people or things). Within comparative adjectives there are three forms; the positive (good), the comparative (better), and the superlative (best).

A. The positive degree. The objective in the positive form of adjectives is to communicate the quality or character of the noun as a unit or individual. The normal lexical form of the adjective is used in this case.

B. The comparative degree. The comparative form of the adjectives or adverbs are used when comparing between two individual items or groups. The comparative ending that marks the comparative degree is **-τερος** which indicates that one noun or group is better or worse than another, or that the action of one is better or worse than another. This can also express greater or lesser, stronger or weaker, or any other comparisons as necessary.

C. The superlative degree. The superlative degree is used to express the idea that one idea is greatest or least among several others, whether comparing things, ideas, or actions. The primary superlative ending is **-ιστος**, with other superlative endings being **-τατος**, and **-ατος**.

2. Through comparative adjectives which are self contained. With positive attributes the characteristic cannot be intensified to a comparative or superlative degree, but contain within the word the full intent of comparison or the highest degree of superlative possible. In the term, **ἀγαθός**, the concept of goodness cannot be any less than the absolute, and therefore carries the superlative concept within the term itself.

3. Through comparative adverbs. Adverbs are like the adjectives. Greek adverbs are made from Greek adjectives by adding the Greek ablative adverbial ending, **ως**. The comparative and superlative degrees can be formed in the same way.

4. Through syntax. In some passages the meaning of a superlative can also be carried through the context of the statement. In Acts 7:20 Stephen speaks of Moses as "exceeding fair". The phrase he uses is **ἦν ἀστεῖος τῷ Θεῷ**, or "beautiful as God." This can only be taken as a superlative from the context and structure of the passage.

5. Through idiom. There are also expressions in any language that are so well understood that the whole statement does not need to be made. In Matt. 18:18 the concept of "it is better" is implied through the Greek particle, **ἦ**, and the idea of **μᾶλλον** is implied in the statement **καλὸν σοὶ ἐστὶν εἰσελθεῖν ἢ βληθῆναι**,

HEBRAISMS IN THE GREEK NEW TESTAMENT

There are several instances in the Greek New Testament that the Greek grammar is different than the normal Greek usage. When you encounter these differences you should not be confused. Remember that the Greek New Testament was written by authors who spoke Aramaic and Hebrew and that the subject of the Greek New Testament was the theology and teachings of the Hebrew Tannaim (Old Testament). Because of this fact and the fact that the authors were quoting extensively from the Hebrew, many of the statements and grammatical constructions are Hebrew, not Greek. These transliterations of Hebrew into Greek are to be expected. You cannot fully understand or accurately teach the New Testament until you understand the Old Testament. It is also important to understand the connection between the Old and New Testaments in order to interpret either one accurately and in order to have sound doctrine.

1. **Hebrew words that are transliterated into Greek.** The Greek New Testament contains many words that are strictly Hebrew, but that have been transliterated and adopted by almost every language into which the Bible has been translated. Hallelujah (הללויה) found in Ps. 146:1 and Rev. 19:1, 3, 4, and 6 means "Praise the LORD." Amen (אמן) found in Deut. 27:15 and Phil. 4:23 means that what is said is verified as true. Hosannah (הושיעה נא) found in Ps. 118:25 and Matt. 21:9 means "Save now!" Messiah (משיח) found in Ps. 2:2 and John 4:25 and 26 means "the Christ" or "the Anointed One." Emanuel (עמנואל) stresses that God Himself is with us. There are many other Hebrew words throughout the New Testament and the understanding of these words is crucial to a proper theological interpretation of the New Testament passage in which they are found. They often connect the New Testament to the Old Testament passages where the doctrine of the New Testament is documented.

2. **The strict translation of Hebrew grammar.** Sometimes Hebrew grammar is translated directly into Greek. In Luke 1:42 Elizabeth tells Mary, "εὐλογημένη σύ ἐν γυναιξίν!" expressing an emphatic present tense from the Hebrew. Hebraisms like the intensification of an expression or the expression of a superlative are also conveyed through the repetition of a cognate form of the noun and are also translated into Greek as in Rev. 19:16 in the expression βασιλεὺς βασιλέων, "King of kings" and τοῦ αἰῶνος τῶν αἰώνων, "forever and ever" throughout Scripture.

Even the smallest grammatical part of a portion of Hebrew Scripture is important for clear and accurate interpretation of any passage. As mentioned earlier, Christ emphasized this principle to the Sadducees (Matt. 22:19) when He emphasized the usage of the intensive pronoun and the emphatic present tense from the Hebrew of Exodus 3:6, and used the grammar to clearly teach the theology of the passage in answer to the error of the Sadducees.

3. **The use of Kurios for Jehovah.** The personal name of God is Jehovah (יהוה). The pious Jew never pronounced God's name out of a sense of respect. Whenever the pious Jew encountered the name יהוה in the Scriptures he would say "The Name" (השם) or "Adoni" (אדוני) instead. In translating the Hebrew Old Testament (Tannaim) for the Septuigint Greek version, whenever the translators came to a passage with the name of יהוה they translated the Hebrew substitute word, אדוני, into the Greek equivalent word, Κύριος. In the New Testament there are many passages speaking of Jehovah taken directly from the Hebrew Old Testament and applied directly to Jesus Christ, the Messiah. Philippians 2:10 and 11 is taken from Isaiah 45:23 where where Jehovah states, "I have sworn by Myself. . . That unto Me every knee shall bow and every tongue shall confess." In Philippians 2:10 and 11 the Apostle Paul applies this passage to Jesus saying, "That at the name of Jesus every knee shall bow, . . . and every tongue shall confess that Jesus Christ (the Messiah) is LORD (יהוה) to the glory of God the Father." In Rom. 10:9-13 Paul also applies Joel 2:32 (3:5 in the Hebrew Bible) to Jesus where Paul connects the confession of Jesus as Jehovah and calling on His name as prerequisite for salvation. "Whosoever shall call on the name of Jehovah shall be saved" is equated with trusting Christ as Savior.

4. **Intensifying through the Hebrew nominal sentences translated literally into Greek.** In Hebrew a nominal sentence is an intensive present tense where the verb "to be" or one of its forms is implied without the verb being present. Often the Hebrew authors of the Scripture wrote their Hebrew grammar. The Nominal Sentence emphasizes the continuous character of the subject. Hebrew grammatical structure is found in I Tim. 3:1; 4:9; II Tim. 2:11; and Titus 1:9 where the Apostle Paul stresses, "The Word has been, is, and always will be faithful or trustworthy" (πιστὸς ὁ λόγος). This is not a Greek grammatical error but is very intensive Hebrew grammar translated directly into Greek. In Exodus 3:6 God said to Moses, "I Myself was, am, and always will be the God of your Fathers, . . ." (אֲנִי אֱלֹהֵי אֲבֹתַי).

OT reference.	Hebrew	NT Reference	Greek
Psalms 45:6	כִּסְאֶךָ אֱלֹהִים עוֹלָם וָעֶד	Hebrews 1:8	Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος

5. **Intensive personal pronouns translated directly from the Hebrew Scriptures.** The Hebrew Scriptures often use intensive pronouns added to the verb with a pronominal suffix in order to intensify and emphasize the person doing the action. In Hebrews 1:5 the author quotes directly and literally from the Hebrew of Psalm 45:6 and 7, and II Sam. 7:14 illustrating this fact.

OT reference.	Hebrew	NT Reference	Greek
II Sam. 7:14	אֲנִי אֱהִי־לּוֹ לְאָב	Hebrews 1:5	Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα
II Sam. 7:14	וְהוּא יִהְיֶה־לִּי לְבֵן	Hebrews 1: 5	καὶ αὐτὸς ἔσται μοι εἰς υἱόν

6. **Intensifying through cassus pendens translated literally into Greek.** The cassus pendens is a way of emphasizing an idea or thing in Hebrew through the statement of a phrase describing the noun of the cassus pendens separated from the rest of the sentence, where the idea of the noun of the cassus pendens is resumed in the sentence through the repetition of the noun or through a resumptive pronoun. A cassus pendens is found in Gen. 3:12 where Adam states, "The woman which you gave to be with me, she. . ." In Gen. 15:4 God promises Abraham, "He who shall come out of your loins, he shall be your heir." Psalm 45:7 and Hebrews 1:8 also link the cassus pendens with the emphatic present tense of a nominal sentence, emphasizing the subject and its characteristics without including the verb, "to be."

OT reference.	Hebrew	NT Reference	Greek
Psalms 45:7	שִׁבְט מִיִּשְׂרָאֵל שִׁבְט מַלְכוּתְךָ	Hebrews 1:8	ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου

THE EXEGESIS OF HEBREW-GREEK LINKED SCRIPTURES

Each and every segment of all Scripture is God breathed (πάσα γραφή θεοπνευστος). In Eph. 2:20 the Apostle Paul equated the apostles (New Testament writings) and the Prophets (Old Testament writings), linking them as equal or as the same (τῶν ἀποστόλων καὶ προφητῶν) through the usage of one article and linking them together with a καὶ (Granville Sharp rule). The Apostle Peter wrote on the relationship between the Old and New Testament Scriptures as a unit when he said, "Knowing this first, that no prophecy of Scripture is of any private interpretation, for the prophecy came not at any time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (II Pet. 1:20, 21). In II Peter 3:15 and 16 Peter again equates the writings of Paul with the rest of the Scriptures and states a warning not to twist the Scriptures because of the consequences.

As you study the Word of God, and as you learn to use the tools of the original languages you will find your understanding of all Scripture getting clearer. Make sure that as you read and study the Word of God that you are memorizing the content and comparing the content to guard against contradicting God in your interpretation or teaching of any other passages of Scripture. Always study the Old Testament passages alluded to or quoted in the New Testament before you attempt to interpret any New Testament passage. This way you will guard against error and insure that you are truly understanding and proclaiming God's message when you proclaim: "Thus saith the LORD."

THE COMPARATIVE METHOD OF BIBLE STUDY

The deeper you go into mining the treasures of the Scriptures the more you will discover. If you have been satisfied with simple study methods or with copying what others say the Bible teaches then you will not profit very much spiritually and your ministry will not be reliable in the declaration of God's Word. On the other hand, if you have used each of the techniques of Bible study we have discussed so far, and you have milked out every truth that you were able from single passages of the Scripture, you are now ready by comparison to begin **synthesizing the doctrinal information** you have gotten from other passages of the Bible.

After you have broken the passage down showing logical relationships between the phrases through the analytical method, have searched out the meanings of the individual words through using your Biblical linguistic skills, and have discovered the significance of the Hebrew or Greek grammatical construction in the context of the passage, you are then ready to continue on to the next logical step in the systematic Bible study approach. This next step is **the comparative method of Bible study**. This step will help you to understand the teaching of the whole Bible concerning any one doctrine or subject so you can guard against misinterpreting any passage in Scripture and avoid any contradictions of the Scripture in your personal application, counseling, teaching, or preaching.

THE PROCESS:

A. **Using your *Young's Analytical Concordance*, make a list of all the passages in the Bible where the word or subject is found.** You may need to list all the synonyms in English as well as Greek and Hebrew for your subject so you can find all the Scripture passages which you wish to study. If you have forgotten how to use Young's Concordance for Biblical word studies, you may wish to review the section of this text covering this skill before you continue. Then proceed to the following steps for your study.

B. **Select all the important passages in the Scripture dealing with your subject,** and study each passage using the **Analytical** and the **Linguistic** methods as far as time or your need allows. Make a **separate page** in your study notes for each Scripture passage. This will make it easier for you to compare the facts in each passage during later steps in this study.

C. Be sure to include in this list of important passages any **key passages** and **passages listing the subject using synonyms of the word being studied**. Notice all the different words used in the original Greek or Hebrew to express the idea being studied: i.e. love, fear, redemption, suffering, etc.

D. **Make a list of all the specific statements made in each passage of Scripture concerning your subject.** Place each doctrinal idea on a separate line of your study notes so it will be easier to categorize the ideas logically later in your study. Note any **repetitions** of statements or any **similarity of content** of these passages by comparing the passages statement by statement (**comparison**).

E. **List any apparent contradictions** that you observe in the passages (**contrast**). This step is important because in some passages that seem to be discussing the same idea. Although there are great similarities in the passages, the contradictions in these passages may indicate that they are talking about entirely different, distinct events or ideas (Eze. 38 & 39 and the battle of Armageddon in Revelation). The apparent contrasts may also be merely different points of view of the same event where the whole picture must be gained through **synthesizing** the different accounts into one statement just as the courts put together the total of all the accounts of the witnesses to discover what really happened. If you synthesize the accounts of all the gospels you will find that the superscription over the cross read **“This is Jesus of Nazareth, the King of the Jews.”**

F. **Synthesize the lists of statements from all the Scripture passages into one unified list.**

1. **Eliminate the passages that are not important to the study being made.** Be sure to note all the doctrinal statements in these passages before you eliminate any to insure that you are considering the total teaching of the Scriptures concerning your subject. Only eliminate those passages which are dealing with totally different doctrines than the one being studied. All the rest of the passages should be included in your consideration. Nothing is unimportant in the Scriptures.

2. **Eliminate any passages that appear similar but where major contrasts prove them to be speaking of separate events.** Make sure that the differences are not merely because of accounts of the same Biblical event as seen from different perspectives. You do not wish to eliminate any passages or Biblical information from your study. You want to discover **the whole counsel of God**, not just a part of the truth.

3. **List all the statements made in the remaining passages which you have selected.** Make a separate page in your notes for each passage so you will be able to spread your notes out and view all the content of all the passages side by side. Study each passage separately and list each doctrinal statement or concept on a separate line of your notes, giving the verse number for each Biblical statement in your left margin.

4. **Arrange all the Biblical statements from all the passages in a logical order.** You may have to **divide and categorize** these statements several times to get all the ideas arranged together for each Biblical area of teaching. After studying your listing for each passage together with all other passages you will begin to see the major logical pattern of God’s teaching on the subject you are studying.

a. Make a tentative logical outline of your understanding of the doctrinal teaching at the moment. This will not be your permanent outline, but merely a tool so you will be able to doctrinally label each teaching on each line of your passage study notes showing a logical pattern or sequential relationship of each doctrinal thought.

b. Use this doctrinal outline to label each line of your notes to show where the idea fits into the Biblical theology of your study. You can label each Biblical idea from your passage notes by putting the outline numbers in the margin next to the idea (II, A, 3, c).

c. Synthesize your notes by gathering all related doctrinal ideas together in similar categories. As you do this list all Biblical references from both the Old Testament and the New Testament where each specific doctrinal idea is proclaimed.

d. Place your doctrinal collection of ideas in a final sequential order for presentation in Bible class, for counseling, or for preaching.

e. Make and polish your final doctrinal outline clearly showing what the whole Bible teaches concerning the doctrine being studied.

G. Application: All doctrine is applicable. If you have tried to understand or teach doctrine without finding and teaching the application then you have missed the point of your whole Bible study. All Biblical doctrine is taught in the Scripture to convince us how we ought to live and to bring us into proper relationships with the Lord, with each other, and with the world. Always make sure that you have listed all the applications you can see from your comparative study of the Scriptures.

ASSIGNMENT:

Do a comparative study of the four Gospels' account of the woman who anointed the feet of Jesus and see if you can find the relationship between the people who hosted the supper, Judas, and the betrayal of Jesus. Is the Luke 7 account a separate occasion, or is it an out of sequence account to explain the attitude of the Pharisees toward Jesus? What can we learn from the accounts of this event concerning religion without faith in Christ?

Do a comparative study of Ezekiel 38 and 39 as compared with the Battle of Armageddon found in Revelation 19:11–21 and other passages. What are the similarities of these passages? How many contrasts can you find that indicate that these passages are not speaking of the same event?

COMPARATIVE NOTES

Passages compared: _____ Date: _____

List of passages to be compared:

Analytical breakdown: Passage # 1.

Verse	Analytical breakdown	Doctrinal concept or teaching
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COMPARATIVE NOTES

Passages compared: _____ Date: _____

Synthesis of concepts in the passages:

Concept	Passage References	Outline
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Logical Outline:

Concept	Passages stating the concept
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Summary and applications:

COMPARATIVE NOTES

Passages contrasted: _____ Date: _____

Passage # 1:	Verses	Passage # 2:	Verses
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APPLICATIONS:

Analytical of Matthew 26:2, 6-13

2.	He (Jesus) said to his disciples, "You know that the Passover comes in two days, the Son of Man is betrayed to be crucified.	and	Christ's death predicted
6.	Jesus being in Bethany in the house of Simon the leper ,	And	The setting & players
7.	a woman came up to him having an alabaster box of very precious ointment poured it on his head while He was reclining.	and	Simon A Woman Christ focused Made effort Possession Value Sacrifice 8.
	His disciples , seeing this, were indignant, saying,	And	The disciples Observing Selfrighteous
9.	"Why is this waste? For this ointment could have been sold for much money, given to the poor."	and	Critical Materialistic Social gospel 10.
	Jesus , knowing, said to them,	And	Jesus
11.	"Why do you trouble the woman? she has done a good work to me. you always have the poor with you, you do not always have me.	Because For	Knowing Correcting Supportive Valuing Clarifying Focusing
12.	she did it, putting this ointment on my body for my burial.	For	Explaining
13.	Truly I say to you, what she did will be spoken of wherever this gospel is proclaimed in all the world as a memorial to her.		Reiterating Complement- ing

1. Was Simon still a leper with Christ in the house? One can believe about without trusting.
2. Some people always attack the works of others while being in the wrong position themselves.
3. Is it possible to be so involved with a ministry that we ignore Christ?

Analytical of Mark 14:3-11

<p>3. He (Jesus) being in Bethany in the house of Simon the leper, reclining, A woman came having an alabaster vial of pure, costly ointment of nard. breaking the alabaster vial she poured it down on His head</p>	<p>And</p>	<p>Simon</p>
<p>4. some being indignant to themselves, said, "What is the purpose of the waste of this ointment? this (ointment) could have been sold for over three hundred dinari and to be given to the poor.</p>	<p>And</p> <p>For</p>	<p>Made effort Possession Value Sacrifice. Christ focused</p> <p>Some</p> <p>Self righteous Rationalizing Critical</p>
<p>6. they were incensed with her. (embrimaomai-snort, censure)But Jesus said, "Why do you cause her troubles? She has done a good work to me.</p>	<p>And</p>	<p>Demeaning</p> <p>Jesus</p>
<p>7. Because you always have the poor with you, and you are able to do good to them whenever you decide (to do so), But you do not always have me.</p>	<p>But</p>	<p>Supportive Valuing Clarifying Personalizing Questioning Prioritizing</p>
<p>8. She did what she was able, she saved beforehand to be able to anoint my body for burial.</p>		<p>Commending Explaining Preparation Purpose Sacrifice</p>
<p>9. Truly I say to you, wherever this gospel is proclaimed in all the world, what she did will be also spoken of as a memorial to her.</p>		

- 4. Sacrifice is irrevocable.
- 5. Active ministry is by choice, not by talk.
- 6. Effective ministry involves prior preparation.
- 7. Effective ministry is focused on the death of Christ.

Analytical of Luke 7:36-50

36	<p>a certain Pharisee asked that he (Jesus) eat with him. going into the Pharisee's house, sat down to eat.</p>	<p>And And and</p>	<p>The Pharisee (Simon) Associating</p>
37	<p>a woman of the city, which had been a sinner in the past, when she knew that Jesus sat to eat in the Pharisee's house, brought an alabaster box of ointment,</p>	<p>And, behold,</p>	<p>The Woman Changed Alert Prepared Humble Sorry</p>
38	<p>stood at his feet behind him weeping, began to wet his feet with her tears, wiped them with the hairs of her head, kissing his feet, anointing them with the ointment.</p>	<p>And and and and</p>	<p>Loving Thankful</p>
39	<p>the Pharisee which had invited him saw it, he spoke within himself, saying, This man, if he had ever been a prophet, he would have known who what this woman is that toucheth him: she is a sinner.</p>	<p>Now when and for</p>	<p>The Pharisee Musing Resentful Self righteous Denying Scornful Unforgiving</p>
40	<p>Jesus answering said unto him, Simon, I have somewhat to say unto thee. he saith, Master, say on.</p>	<p>And</p>	<p>Jesus Perceptive</p>
41	<p>There was a certain creditor which had two debtors: the one owed five hundred dinari, the other owed fifty (dinari).</p>	<p>And</p>	<p>Responsive Clarifying</p>
42	<p>they had nothing with which to pay the debt, he freely forgave them both. Tell me therefore, which of them will love him most?</p>	<p>And when</p>	
43	<p>Simon answered and said, I suppose that he, to whom he forgave most. And</p>		

44.	He (Jesus) said unto him, You judged accurately.	and	
	turning to the woman, said unto Simon,	and	Supportive
	“Do you see this woman? I entered into thine house, You gave me no water for my feet:	but	
	she washed my feet with tears, and wiped them with the hairs of her head.	and	Valuing
45	You gave me no kiss:	but	
	this woman since the time I came in hath not ceased to kiss my feet.		
46	You didst not anoint my head with oil: but this woman has anointed my feet with ointment.	but	
47	For this reason I say to you, Her sins, which were many, are forgiven; she loved much:	for but	Forgiving
	to whom little is forgiven, the same loveth little.		
48	he (Jesus) said unto her, Your sins have already been forgiven.	And	
49	those reclining with him began to say within themselves, “Who is this, who even forgives sins?”	And	Witnesses Skeptical Blind
50	he said to the woman, “Your faith has saved you; go in peace”.	And	The Woman Saved Peaceful

8. One does not have to stay in sin (I John 1:9).
9. The self righteous reject Christ based on their self imposed ideals (I John 1:8-10)
10. The self righteous seldom forgive others but look on others as permanently soiled (Rom. 2:1).
11. Knowing orthodox doctrine is not enough if not accompanied by faith (Heb. 4:2).
12. Salvation comes through faith in Christ (John 3:36).
13. Trusting Christ as Saviour causes a change of character and behavior (II Cor. 5:17, I John 2:4).
14. Forgiveness brings peace (Rom. 5:1).

Analytical of John 12:1-8

- | | | | |
|----|--|------------------------------|--|
| 1. | <p>Jesus,
 came six days before the Passover
 to Bethany ,
 where Lazarus lived,
 who had died,
 whom he (Jesus) raised
 out of the dead.</p> | Therefore, | |
| 2. | <p>they made a supper for Him there,
 Martha served,
 Lazarus was one of those reclining with Him.</p> | Then
and
but | They

Martha |
| 3. | <p>Mary,
 taking a pound of pure, costly spikenard ointment
 rubbed the feet of Jesus,
 wiped His feet off with the hairs of her head.
 the house was filled with the aroma
 of the ointment.</p> | Then

and
And | Serving

Mary
Sacrifice
Ministering
Involved |
| 4. | <p>Judas, said,
 son of Simon Iscariot (see 13:26), (Simon)
 one of His disciples,
 the one about to betray Him,</p> | | Judas |
| 5. | <p>"Why was not this ointment
 sold for three hundred dinari, and
 given to the poor".</p> | | Legalistic
Trained
Plotting
Self-righteous
Materialistic
Polemecizing |
| 6. | <p>he said this
 not because he cared about the poor,
 because he was a thief,
 because he held the purse,
 because he carried away what was put in it.</p> | But

but
and
and | Uncaring
Greedy
Embezzler |
| 7. | <p>Jesus said,
 "Let her alone,
 she has kept it (the ointment)
 for the day of my burial.</p> | Therefore

because | Jesus
Supportive
Understanding
Focusing |
| 8. | <p>you always have the poor with you,
 you do not always have me."</p> | For
but | |

15. It is possible to be fervently religious and still to be opposed to Christ. Religion without a personal relationship with God is useless and produces evil results (James 2:19).

NOTES:

THE TOPICAL METHOD OF BIBLE STUDY

The topical method of Bible study is very similar to the comparative method of Bible study and employs many of the organizational skills you have been practicing in the other study approaches you have been learning and using. It is a very practical tool to sort out all the information that the Bible teaches concerning any one subject or topic. Often this process is important in helping you teach your people what God says concerning problems that need solving, or concerning special topics which must be taught in order for your people to be more efficient in serving Christ or being able to walk closer to Christ. The process is quite simple but can yield much knowledge in a very short time concerning what God teaches throughout the Scripture concerning a single topic. This can also enhance your expositional preaching or teaching when you encounter a special doctrinal concept or the answers to special problems within the context of a book. It will help you quickly find the "whole counsel of God" on the doctrine so you can clearly explain the whole truth of the passage and the Bible as a whole to your people.

I. Definition.

The topical method of Bible study involves the search and cataloging of the teaching of a single subject through the whole Bible. It may also be narrowed down to the teaching of a single subject through a single Bible book.

II. The Procedure.

A. **Select the subject for your study.** Let us say that you have chosen the subject of "Satan's devices" as found in II Cor. 2:11 for your subject of study.

B. **Do a word study on the meaning of all terms involved** including synonyms and antonyms. You look in your *Young's Concordance* and find that the word for "**devices**" is the Greek word, "**noema**" (νοήμα). Look in your Greek lexicon or Vine's and find the meaning of the word. Kittel, Vol. IV, p. 961 points out that the Septuagint usage of this term is "only in the special sense of an 'evil plan', 'attack'." Kittel defines νοήμα as "corrupt human thought". This word is used in reference to the use of the fallen mind to rationalize around the truth to arrive at the conclusion that is desired, but not necessarily true, and never righteous. Look in Vine, Zodhiates, Schmidt, or in another appropriate source to find the synonyms and antonyms. Study all the terms and find their usage in II Corinthians.

C. **Using a concordance list all Scriptural references concerning the subject.** In reference to effective methodology in using the concordance see the section of this syllabus discussing **How to Use Young's Concordance**. Look in the back of Young's Concordance and find that the King James Bible translates this Greek word as "device, mind, or thought."

D. Study each passage in its context. Use the same note-taking skills you used in the comparative method of Bible study. Make a separate page for each passage. In II Cor. 2:11 the word "*noema*" is used of the malevolent mind and purposes of Satan himself. In II Cor. 3:14 it is used to describe the calloused mind that has already closed to the truth that has been heard for a long period of time and rejected. In II Cor. 4:4 the term is used of the degenerate worldly mind that is incapable of understanding the truth of the gospel. In II Cor. 11:3 the Apostle Paul is praying that the minds of the Corinthian believers would not be corrupted away from the "simplicity" or "liberality" of the good news pertaining to Christ. In II Cor. 10:5–6 we are told how to control this degenerate mind and force it into obedience to Christ.

1. Survey the argument of the book to see the importance of the topic within the teaching of the Bible book. This will help insure that your interpretation of the meaning of the topic will be in agreement with the total teaching of the Scriptures. The solutions to each of the failures of this fallen mind that rationalizes around the truth are also given in the book of II Corinthians.

2. Analyze the passages for direct statements about the topic and list these statements for each passage. You will find that it is used 5 times in II Cor. 2:11; 3:14; 4:4; 11:3; and 10:5–6. Paul uses "*noema*" also in Phil. 4:7.

3. Look in the context of each usage to see if God has given His answer for the problem and application for the doctrine. Do this while you are studying each passage so you will be fresh in your mind concerning the reason for the doctrinal teaching of the Scripture. This helps you to focus in the purpose of the doctrine, and not let your study break down into a purposeless intellectual exercise. In II Cor. the answers to the control of the "*noema*" are all in the context. They may not be in the same passage, but they are in the same area where the term is used. See if you can find them.

E. Synthesize all the statements about the topic in all the separate passages into one list of statements. Just like you did in the process you learned in the comparative method of Bible study, list the verse reference for each statement or Biblical principle. If the topic is complicated enough it can be important to separate the teachings of the Scripture into facts, implications, applications, instructions, results, etc. With this II Cor. study you can list all the applications with each passage.

F. Reorganize your list of statements in a logical order according to :

1. Places
2. Dates
3. Principles
4. Cause and effect
5. Applications
6. Responsibilities
7. Other logical arguments or divisions

G. Review the teachings involved and list:

1. The major passages on the subject.
2. The principles of the Scripture derived from the study of the topic through the Bible or Bible book being studied.
3. Lessons to be learned from the Biblical study of the topic.
4. Responsibilities received as a result of knowing the teachings of the Bible concerning the topic.
5. Direct applications to daily life derived from the Biblical study of the topic. With relation to Satan's malevolent mind (II Cor. 2:11), we are supposed **to be aware** of what Satan is trying to do to counteract man's proper relationship with God through faith in Jesus Christ, and **to confirm our love for Christ, to obey the Scripture and forgive others** (II Cor. 2:8-11). With calloused minds (3:14) we are **to keep preaching Christ** (3:6-7, 4:5). For blind minds (4:4) we are **to continue to proclaim Christ** (4:5). For Satan's drawing believers away from the simplicity of the truth and generosity of Christ (11:3) by his disguise as an angel of light and through his ministers disguised as ministers of righteousness (11:12-15) we are **to subject all our plans, pride, emotional thought, attitudes, action, and service to Christ** (10:5, 6).

ASSIGNMENT:

Do a study on the concept of suffering in II Corinthians and I Peter. What are the causes? What are the effects? Who or what afflicts? Who is afflicted? What is involved in affliction? What should be the response from those afflicted?

NOTES:

THE THEOLOGICAL OR DOCTRINAL METHOD OF BIBLE STUDY

After studying a passage of Scripture through all the preceding methods you should have quite an extensive file or notebook covering the meaning of the passage. Before you consider your study to be complete, however, you should also analyze the passages for their theological or doctrinal content. This involves studying the passages again to separate the particular doctrinal truths of the Bible books so they can be unified into a complete system of doctrinal understanding for the whole Bible. You can use many of the steps you learned in the previous methods of Bible study.

I. Definition:

The theological method of Bible study is **the separation and logical arrangement of doctrinal content of Scripture**. This theological study can be from a single passage, a single Bible book, from a series of passage studied, or from the Bible as a whole. Understanding the teaching of the whole Bible should be the goal of every Bible scholar or pastor.

II. Areas of Theology:

- A. **Bibliology:** The doctrine of the Scriptures and their authority.
- B. **Theology Proper:** The doctrine of God (the Trinity).
- C. **Christology:** The doctrine of Christ and His redemptive work.
- D. **Pneumatology:** The doctrine of the Holy Spirit.
- E. **Anthropology:** The doctrine of mankind, his origin, fall, present state of total depravity, and man's need for God's help for salvation and life.
- F. **Soteriology:** The doctrine of salvation, God's message of hope.
- G. **Ecclesiology:** The doctrine of the church, the body of Christ.
- H. **Angelology:** The doctrine of angels.
- I. **Eschatology:** The doctrine of the end times.
- J. **Application:** Although it is not a division of theology as a separate unit, it is always profitable to notice the behavioral changes that God expects in our lives due to the doctrinal teaching of the Scriptures. Often pastors and teachers separate the teachings of Scripture into doctrinal and practical areas. Unless the practical behavioral implications are understood the theological or doctrinal meaning is not understood.

NOTE: Doctrine is not completely taught without its applications to life clearly explained and applied. The "practical" areas of Scripture are not taught until the related doctrinal portions are understood as the foundation for Biblical behavior or character.

III. The Process:

A. **Prepare a separate page in your notebook for each area of theology** listed on the previous page, and label each page at the top with the doctrinal or theological area (example: Christology).

B. Prayerfully read the Bible book you are studying, and **list the teaching and verse reference for each specific doctrine or teaching** on the notebook page for that doctrine each time you encounter any Biblical statement concerning a specific doctrine.

C. After you have completed analyzing the Bible book doctrinally, **rearrange the doctrinal statements in a logical order**. Note that in many cases the doctrinal message is already in logical order since it is part of the logic of the book (Example: The doctrine of the Holy Spirit in Ephesians).

D. **List any Biblical principles taught in the passages you studied**. It has been stated: "Those who do not know history are doomed to repeat it." Principles are the broader general lessons learned from the Bible concerning how we should live. The greater part of the Bible teaches us through the lives of those who went before us (Rom. 4:19—5:2; Heb. 11:1—12:2). We can learn through the broad principles derived from reviewing their triumphs and mistakes. Principles are not generally contained in overt statements and commands.

E. **List the applications in behavioral objectives** that are logical results of these doctrines (Example: loving all believers because Christ loves them (I John 3:14—16; 4:7–12)).

ASSIGNMENT:

Study I John theologically, and concentrate on the Christology of the book. Also list what I John teaches concerning the doctrines of sin, obedience, love of the brethren, and the believer's relationship to the world as the direct results of our personal relationship with Jesus Christ, God Himself manifest in the flesh, Who died for our sins, and Who, through faith, is our Savior.

DOCTRINAL STUDY NOTES

Doctrine: _____ Passage: _____ Date: _____

Verse Doctrinal statement Outline#

Logical Doctrinal rearrangement:

Biblical principles:

Applications:

NOTES:

FINDING BIBLICAL PRINCIPLES

Every once in a while some unbeliever will point to the moral indiscretions of some of the people in the Bible. Those who do not believe in Christ see these accounts of the life of Biblical persons as nothing more than stories, and sometimes see these accounts as pornographic and immoral literature. I Cor. 2:14 explains that the things of God are impossible to understand purely on an intellectual basis without the ministry of the Holy Spirit in teaching a believer in Christ. II Timothy 3:15-17, on the other hand, tells us that each and every segment of Scripture is God breathed, and that it is necessary for wisdom, knowledge of how to be saved, for teaching, for conviction when we are wrong, for correction to the way that God wishes us to be, and for instruction in righteousness. The teaching of the Bible is that the believer in Christ might grow to spiritual maturity and be involved in all good works. When you study the Scripture, though, you will not always find the Scripture instructing in clear commands that define what God intends for the way we should behave as believers in Christ. Often the Scripture contains historical narrative and geneological information telling us about the families of the characters in the Bible. All this information is important for those who love Christ because God put each of the passages in the Bible for a reason.

When you cannot find a clear command in the Scripture, the passage of the Bible is still important and is there to teach you what the Lord expects of you. When you cannot find clear commands from God in a passage of Scripture remember that the Scripture also teaches in principles throughout the totality of the Bible. When you study the Bible always look for the principles taught by the Scripture and consciously seek the principles that the Lord is establishing for your life to help draw you closer to Him and make you more effective in His service.

I. Definition:

A principle is a fundamental truth, law, teaching, or motivating force which directs our understanding or conduct, or that produces a specific effect if applied to any situation. Biblical principles are not always stated clearly in the Scriptures, but are implied. These Biblical principles can be easily discovered when studying the Bible for the purpose of discovering what God is actually teaching throughout the areas of the Bible that do not give clear commands.

II. The process for finding Biblical principles.

Finding Biblical principles is easy if you are constantly aware that God uses principles to teach us moral wisdom. One must always be asking, "What is God's purpose for telling me this?" as the Bible is read. Then the principles of the Scripture can be clearly seen. I recommend the following process for effectively looking for God's principles for living when studying the Bible.

A. Read the whole Bible book in one sitting. Do this 5 times to thoroughly acquaint yourself with the teaching of the Bible book as a whole. Reading a Bible book in one sitting ties all the argument of the book together so you can see the full purpose of the passage. Reading the Bible book through five times completely helps you remember the contents of the book as each section of the book is related with each other part. Repetition, especially intensive repetition over a short period of time, loads your memory so you will be able to systematically think through the other parts of the Bible book as you study a smaller section of the Scripture. The longer books like Isaiah, Jeremiah, or Ezekiel can be broken in half and read in smaller time segments, but they should be read completely through each time so you will begin to think of them as a whole and see the single main purpose for their writing.

B. Isolate the Bible passage and read it several times until the general logical point of the passage is clearly understood as it relates to the logical points of the book as a whole. Do survey and analytical studies of the passage so the structure is clearly seen. Do a biographical study on the author, the main characters of the passage and the people to whom the book was written. Study the historical setting of the occasion of the writing of the passage and relate this to the purpose for the passage being written. Do whatever Biblical studies are needed to thoroughly understand the passage within its context.

C. Isolate the Biblical commands of the passage if there are any. They may be a key to understanding the principles of the passage. Look for direct demands on behavior. Also look for the qualities of Biblical character that God is demanding in those who have trusted Christ as Savior. Make sure that you include how you should respond in your character both emotionally and in your decisions.

D. Break the passage into ideological segments, stressing the conceptual ideas of the main idea of the passage. Look for connective logical words (therefore, because, then, next, etc.), repeated phrases or ideas ("Why are you cast down, O my soul?" in Psalm 42 and 43), or restatement of major ideas in the passage or book ("I am. . ." in the gospel of John).

E. Give each segment a brief summary in the form of a statement of principle. Make your summary as brief as possible so you will be able to write it in the margin of your Bible next to the passage. Different people might express the Biblical principles in different words, but the meaning should always be the same and convey the clear meaning of the Scripture. For example look at I Cor. 1:26-3:23. This passage will have principles that look something like the following.

P#1: Worldly wisdom does not convey spiritual power (1:26–31).

P#2: Communications skills are no substitute for Biblical content (2:1–3).

P#3: Preaching must be Biblical content oriented and empowered by the Holy Spirit (2:4, 5).

P#4: Wisdom (spiritual reasoning) is for the spiritually mature (2:6, 7).

P#5: Unbelieving people cannot understand God's wisdom (2:8, 9).

P#6: Spiritual understanding is caused by the indwelling Holy Spirit (2:10–13).

P#7: Spiritual issues are not understood by natural intellectual study alone (2:14).

P#8: Spiritually mature people have developed spiritual depth of discernment (2:15, 16).

P#9: Spiritual accomplishments are the work of God, not of man (3:6–9).

P#10: God builds people, not buildings or things (3:9).

P#11: Christ is the only foundation for spiritual accomplishments (3:11).

P#12: All spiritual works will be evaluated (3:13).

P#13: Good works will be rewarded (3:14).

P#14: Rewards will be lost for bad works, but salvation in Christ is secure (3:15).

P#15: God dwells in people, not in buildings (3:16, 17)

P#16: Pride destroys wisdom (3:18).

P#17: Teachability (recognition of our need and deficiency) brings true wisdom (3:18–23).

F. List cross-references for other passages that use the same words, synonyms, antonyms, topical

themes or theological references. After you have studied the Bible for a period of time you will begin to think of many other passages that teach the same principles. Write the references for these passages with your notes for each principle. Add these passages to your reference list for each concept and write them in the margin of your Bible for easy reference.

G. List problems that are not yet answered by the principle and any questions you have for future study. You might ask such questions as, "When is a believer considered spiritual as seen in this passage?" or, "What are the characteristics of a person who is spiritually mature?" (Gal. 5:16–18, 22, 23, 25; Eph. 4:11–16; Heb. 5:13—6:9, etc.).

H. Label the main passage with a major principle label that explains the main argument of the Bible book. The book of Galatians could be called "The weakness of the Law and the power of Grace". Galatians 5 and 6 could be titled "God the Holy Spirit and the Law of Love."

I. Integrate the Biblical commands of the passage into the teaching of the Biblical principle taught in the passage. In James 2 we are commanded not to hold the faith of our Lord Jesus Christ, the Lord of glory, with respect of people. The principles of that passage are then discussed to convince believers that being bigoted as believers in Christ is foolish and evil. Obedience to James 2:1 is logical when we truly trust Jesus Christ as our personal Savior, love Him, honor Him in our lives, and love those for whom He died.

J. List your illustrations for teaching the Biblical principles. In I Corinthians 3:10-15, the Apostle Paul uses fire as an illustration for the loss of rewards for works done for the wrong motives. Use Biblical illustrations whenever possible. If you cannot find a clear Biblical illustration in the words used or in another passage of Scripture then use common illustrations from life that everyone in your audience can understand as applicable to the Biblical principles that you are trying to explain.

K. List all applications of both the Biblical principles and commands. Biblical commands are usually very clear and their application is easily understood. It does not take much interpretation to understand "Thou shalt not steal." Biblical principles are a little more difficult to apply, yet are up to date in application to our lives and character to help us become what God wishes of us. Carefully list all applications you can see for each principle and use concrete problems to demonstrate how the principles should be applied.

ASSIGNMENT:

Study I Peter 3:14—4:19. Find the main principles to help believers in Christ to triumph during troubles and persecution. How can we use these principles when we are suffering injustice or hardships that we do not deserve? How can we use these principles to encourage others? How can we use these Biblical truths to strengthen ourselves and others for times of future trouble?

NOTES:

HOW TO MARK YOUR BIBLE

After developing your techniques of systematic Bible study you should mark your Bible so you retain much of what you have found in your Bible studies. This will let you recall much of what you learned through your studies without carrying your files with you wherever you go.

I. Why mark your Bible?

After carefully studying the previously listed study methods and developing each technique so that they can be applied habitually without looking at this or some similar text on the techniques of Bible study, it may occur to you that there must be a shorter way to gain this Bible knowledge. As in most approaches to any more advanced skills, this is true. It is important, however, that you as a student of Scripture practice these methods until they are a part of your habitual approach to Bible study. These techniques have been designed to help you develop a logical and thorough manner of thinking when you study the Bible. Only after you have practiced a logical method of collecting Biblical fact will you be ready to streamline your Bible study and still be able to gain a thorough knowledge of what the Bible teaches. You will be ready to shorten your methods of Bible study after you have habituated clear, analytical thinking in your Bible study methods. Master thorough and logical methods of Bible study and you will be able to shorten your study approach and still thoroughly glean the whole meaning of the teachings of Scripture. Do not sacrifice the ability to Biblically apply the truth of the Scriptures to your life and the lives of your hearers merely for the easier approach to study.

Since the Bible is the textbook for the Christian faith, it is important for the believer to achieve the greatest familiarity possible with the Scriptures. This can be done effectively only through personal, thorough contact with the Bible. This familiarity can be retained for a passage for a longer period of time if you, as a Bible student, will take the time to record your findings and then review these findings in the context of Scripture until your findings are memorized along with the Scriptural passages themselves (Psalm 119:11). This is the reason that a systematic Bible marking system can be very important for you as a Bible student. A clear system of marking your Bible can also help you in objectively teaching the Scriptures to others (Ezra 7:10).

II. How to choose Bible marking tools.

A. **Pens.** Since ballpoint pens eventually bleed through India paper, India drawing ink is one of the best marking fluids. Pens for this type of ink are called drafting pens and can be purchased at any store selling drafting instruments. The finest pen points are 3 X 0 pen points and will allow finer marking in between the lines of your Bible. Stadler drafting pens, Mars 700 series, seem to be the best pens for this purpose. Stadler India drawing ink is best for use in these pens. Several colors can be obtained.

B. Color coding. For color coding your Bible markings you will be able to find many fine line color pens in any stationery, school supply, or drafting store. If you use these color marking pens make sure to buy only those which do not bleed through India Bible paper and will not run if they get wet. Take a small piece of an old Bible page with you and try the pens in the store before you buy them. Check the other side of the page to make sure that the ink does not bleed through. Dampen the page after the ink has dried to see if the ink is going to run. Buy the finest points for your Bible marking so you will not obscure any of your other notes and marks.

C. Colored highlighters. Use highlighters for coloring theological subjects so they can be easily found on the page. The lighter colors that fluoresce and allow the print to shine through are best. Test these highlighters the same as you should test colored pens for bleeding through Bible paper and for running if wet. I use green to focus my attention on references to the Holy Spirit, pink to highlight all references to the deity of Jesus Christ as God manifest in the flesh, and fluorescent yellow to bring my attention to the eternity of God the Father, Son, and Holy Spirit, the eternal security of the saints, and to all references for eternal suffering in hell. You can invent your own color coding system for yourself.

D. A good straight edge or ruler. It is practical if you get a small, thin ruler that you can easily fold in your Bible and carry with you wherever you go. If you forget your ruler you can always make an impromptu straight edge by folding a piece of paper twice to get a firm straight line.

III. Areas of content to be marked in your Bible.

A. Key words that must be defined in order to properly understand the meaning of the passage.

1. Key technical terms to be defined and emphasized in teaching the message of the passage. It is often advantageous to write brief lexical meanings of key process words at the bottom or top margins of your Bible so you can review them for teaching.

2. Connective terms and grammatical points that define the usage and meaning of the passage within the context of surrounding Scripture.

B. Repeated key words or phrases used many times in a book or passage.

1. The same word or phrase repeated (Study the word "sin" in I John).

2. Synonyms or similar phrases repeated (Study the synonyms for suffering used in II Corinthians, or the concept of the power given to each believer in Ephesians).

3. Antonyms or opposite ideas repeated (study eternal life and the idea of perishing in the Gospel of John, or the contrasting characteristics of the godly and the ungodly in Psalm 1).

C. **Key statements** revealing the logical outline of a Scripture passage, simplifying the analytical method of Bible study in your Bible notes (Note the progression of the lamb in Exodus 12:1–13, or the progression of "fruit" in John 15:1–8).

D. **Theological content.** Every book of the Bible has theological or doctrinal content which needs to be clearly taught as a basis for any application in our lives. Mark the key theological or subject concepts of the passage or Bible book, simplifying the theological or topical methods of Bible study in your Bible notes. For practice, use a highlighter of your choice mark all the references to the Holy Spirit in the Epistle to the Ephesians). Use your *Erasmus Schmidt Greek Concordance* for finding these references if you have one or use *Young's Concordance*.

E. **Repeated ideas.** Often you will have ideas repeated in Scripture for emphasis and to add to understanding. Psalm 119 and 136 are illustrations of this repetition of concepts. For practice, mark the references to the priesthood of Christ in contrast to the Aaronic priesthood in the Epistle to the Hebrews and mark the differences.

IV. Coding your marking system.

For the sake of clarity in your marking system it is good to have a clear code system for your notes so you can visually follow your notes without having to search. This way you will not have to have a separate notebook or set of notes to follow along with your Bible when you preach or teach. It does not matter what colors you use, and you can change color meanings for different books, but it is important to have some colors reserved for important theological truths like the Deity of Jesus Christ, the Holy Spirit, etc., which you can use to trace a doctrine throughout the whole Bible.

You can code by:

A. **Color.** Choose a color that will represent each separate part of your analysis of the passage.

B. **Numbers and letters.** When you have a series of Biblical terms or statements within a passage you can show sequential relationships between the Scriptural concepts by labeling them with a number or letter.

C. **Shape around your numbers and letters.** If you are dealing with several themes in the same passage you can keep them separate if you number the components of each theme using different shapes around your numbers: circles, squares, (m, o), etc.

D. **Lines.** If you are tracing a theme through a Bible book you can easily follow the argument of the theme if you will color code the key words used and draw a straight line from word to word to follow with your eyes as you search for the next place the theme is located. Try this with the word "Walk" in the Epistle to the Ephesians.

E. **Next verse reference.** If you cannot draw a line from one word to the next place where the word is used on the same page of the Bible, you can place the verse number for the next time the idea occurs in the book next to the last reference so you can turn directly to it without having to look for it. If you used a color code this will make it easy to find.

F. **Logical outline in the margin.** When you outline the book you are studying it helps to put your logical outline in the margin. You can have a complete analytical outline in the margin of most of the Bible books for quick reference as you teach or apply the truth of the passages. You can also use color coding to help keep each section of your outline distinct and easily followed in your mind.

V. Find The Structure of the Passage.

You can do the analytical method as you read your Bible or you can mark your Bible with the information that you gained from your analytical study of a passage so the information will be with you wherever you have your Bible. When you have marked your right margin of your analytical you will have a good outline of the passage being studied.

A. Divide the passage into logical divisions: This is basically what you did in the **Survey method**. If your division involves recurring themes that are separated by other parts of the narrative you will need to code the marking system you use for the passage so you can follow each line of argument with your eye without having to search for your place. Matt. 16:13-21 might look like this.

(1) What the other people said (verses 13, 14).

(2) What Peter said (verses 15, 16)

(3) What Jesus said (verses 17–21)

B. Color code or shape code each mark so you can follow the sequence of each logical point without having to search. If you have only one theme being followed through a passage you can circle your logical point numbers. If you have more than one theme, as is the case in much of the Scripture, you can vary your shape or color around your numbers to indicate the position in the different themes. You can use boxes, triangles, stars, or other shapes, depending on the number of themes you are following.

C. Mark verse references to the next verse where the theme is resumed in the passage or book. This is especially useful when the logical progression of a theme is not presented in sequential order or when the next sequential verse can not be seen on the same page. If a line cannot be drawn from one sequential verse to the next logical verse in a thought then place the next verse reference near the last reference and mark it in a conspicuous way so you can easily find it within the lists of other references you may have in your margin.

D. Make brief marginal notes that will summarize each point that the Scripture makes. These marginal notes should be as brief as possible. Use one-word labels if possible. Make sure that your one-word points are connected logically so they will be easily followed.

VI. The process of marking your Bible.

The following process should help you in marking your Bible to help you retain what you have learned through the use of the other techniques of Bible study.

A. Read the passage or book several times and pick out the key words and phrases. There is no substitute for reading the Scripture for yourself. You should read the passage you are studying several times until you are fully familiar with the passage and see the structure of the message before you start marking your Bible.

B. Pick out the logical connective words (if, and, but, therefore, etc.) **and draw a box around them.** By marking the connective words you can easily see the direction of flow of the narrative or logic, the causes of the action, or the desired effects as a result of the teaching of the passage.

C. Using the logical connective words, seek out the logical progressions and number these, drawing a circle or shape around each number to designate the cause and effect relationship, sequence, etc. of the passage. This will help you see the lists of factors stated within a Biblical logical argument in any single passage.

D. Seek out the thread of the argument of the passage and draw lines to tie the similar words or ideas together. God used the writers of the Scripture to present clear logical arguments and instructions to us. God's logic becomes clear when we diligently look for it. Drawing colored lines between sequential logical points helps in following the teaching of our passage or Bible book so we will not have to continuously look for the structure and lose our place in our teaching and preaching. It also helps us to memorize the logic of the Scriptures because we can visualize where the next logical verse is on the page in relation to the last verse. See II Peter 1:1, 2, 3, 4, 5, 10, 18, 21; 3:1, 3, 9, 14, and 17 for the idea of diligence and steadfastness in the knowledge of the promises of God, as contrasted with the false prophets and their impending judgment in II Peter 2:1, 3, 4, 5, 6, 9, 12, 13, 17, 20, 21; 3:7, and 10.

E. After doing a linguistic study of the words of the passage, write in any significant grammatical findings above the word involved, including the tense, or any other pertinent grammatical data that will help you make the meaning of the passage clear in the future. If you do not have room above the word, make a note numbering the footnote and place your full definition in the top or bottom margin of the page. If you find a word that has a process meaning and that cannot be summarized in one word between the lines under the Biblical word, make a small arrow pointing to a close blank area on your page where you can write in a complete, numbered, brief sequential definition of the Biblical term. Many Hebrew or Greek terms are complex and the full meaning cannot be carried with a single word.

F. **Note next to the passage any parallel passages** relating to the same subject . Part of Biblical spiritual maturity is the mastery of the Word of Righteousness (Heb. 5: 13) and the ability to compare spiritual things with other spiritual things or one passage with others, and from this process gaining sound spiritual judgement from the Scriptures (I Cor. 2:14–16). See I Cor. 3:16, 17; 6:19, 20; and II Cor. 6:16, or Hab. 2:4; Rom. 1:17; Gal. 3:11, and Heb. 10:38 for recurring themes in the Scripture.

G. **Review the logical teachings of the passage and briefly summarize each point** in the margin next to the verse. See Hebrews 1: to follow the argument that Christ is better than angels: v. 4, in name; v. 5 & 13, in position; v. 6, in worship; v. 7 & 14, in work, and v. 8, in time, etc. Often the logical argument of a passage can be briefly summarized as a principle. Romans 14:1—15:6, speaking concerning our relationships with other believers and doubtful areas of practice, can be summarized with the principles or commands: (1) Keep a good relationship with all other believers (14:1–12), (2) Give no offense to force believers to go against their conscience in doubtful areas of life (14:13–19), (3) Keep your conscience clear (14:20–23), (4) Surrender your rights (15:1–4), and (5) Give God the glory in all things (15:5, 6).

H. **Title the passage with a title showing its part in the argument of the book as a whole.** By titling separate passages of a book you will be conscious of the logical flow of the argument and doctrinal teaching of the book and be easily able to teach the full message of the book. This practice also helps you to make your interpretation of any single passage to harmonize with the rest of the text and to avoid Biblical contradictions. Ephesians can be easily summarized by labeling Eph. 1:3–23 as Our election by Christ; Eph. 2:1–10 as Our salvation through Christ; Eph. 2:11–22 as Our unity in Christ; Eph. 3:1–13 as The mystery of Christ; Eph. 3:14–21 as Our maturing in Christ; Eph. 4:1–16 as The body of Christ; Eph. 4:17—5:21 as The transforming power of Christ; Eph. 5:22—6:4 as The bride of Christ; Eph. 6:5–9 as The servants of Christ; Eph. 6:10–20 as The armor of Christ; and Eph. 6:21–24 as The witness of Christ. You can also divide the book of Ephesians several other legitimate ways through the recurring themes using the word "*walk*" or the word "*mystery*", etc.

I. **Mark the behavioral objectives** that God expects from us as a result of what He has done for us as stated in the passage, and link them to the doctrine. Every doctrine has practical results in the lives of believers and should be manifest in the change of their character to bring them closer to the character of Christ. No counseling, preaching, or teaching of the Word of God is complete without the clear application of the mandates and principles of the Scripture. Be sure to clearly mark all specific commands of the Scripture within the passages you are studying and always make sure that you clearly use them in your own life and teach them before you are done with a passage. See I Thes. 4:18 and the command for us to comfort each other with the doctrines of the resurrection, the return of Christ, and our security in Christ. See how many commands you can find in Col. 3 and 4.

J. **Color code doctrinal areas and key repeated phrases.** You can build your own color code to fit your own personal preference. The first time I read the Bible completely through as a boy I used only two colors; red for the doctrine of salvation and Christ, and blue for all God's commands which I planned to immediately apply to my own life. Later I developed a more complex color code so I could follow the teaching of any Bible book easily, as well as to be able to find the passages that taught the doctrine concerning any particular subject. (Christology in red, Eschatology in green, etc.). Devise and use your own color code.

K. Write in and number the principles taught in the passage. When doctrine is taught but clear commands are not evident, you can derive the application of the doctrine through generalizing the main principles taught through the passage of Scripture. Label these principles so you will be able to clearly apply them in your counseling, preaching, or teaching. See I Pet. 3:13—4:19; P #1. A good conscience is better than escaping persecution (3:13–22); P #2. God's will takes precedence over man's will (4:1–6); P #3. Live for the glory of Christ, not for present pleasure (4:7–11); P #4. Persecution of the good is normal in this wicked world(4:12–19).

ASSIGNMENT:

Study the book of Galatians. Who was the author and to whom was the book written? Where did they live and what Biblical problems did they have? Break Galatians down into logical sections. Do an analytical study of each section. Check each word linguistically from the Greek tools and the Hebrew when Hebrew Scriptures are quoted. Copy the Greek words under the English word between the lines in your Bible so you can see them when you are teaching from the passage. Tie the argument of the book together in your Bible through lines and color codes to similar words and concepts. Look for and mark each defining doctrine, principle, and command using a specific color code you have reserved for each topic or doctrine. Use your Bible study techniques you have learned through this Bible study text to refine your understanding of Galatians before you mark your Bible.

NOTES:

BIBLICAL PROBLEM SOLVING

One of the blessings of knowing how to study the Bible for yourself is developing a thorough and effective means of finding answers for the problems in daily life. If you look for these answers as you study the Bible and automatically and immediately apply them to your own life you will accumulate wisdom from God as you grow spiritually. Unless you are prayerfully applying what you learn from the Scriptures you have not really learned what the Bible is saying. If you have listed and categorized the answers to spiritual problems as you have studied the Scriptures you will be way ahead in this study. On the other hand you may not have realized that the Bible gave a solution to a specific problem or you may have forgotten the teaching of the Scripture concerning any specific problem. In that situation you should have a systematic method of searching the Scriptures to find God's answers to your question. Let us now concentrate on the process of how to systematically and effectively search the Scriptures for doctrinal answers to life's problems. If you develop this skill you will not only have the ability to apply the truth to your own life, but you will also be able to help others solve their own problems in a way that is honoring to Christ.

I. Types of problems.

A. Authority problems.

1. **The authority of the Bible** can be established through external as well as internal evidence. The external evidence comes through the scientific, historical, prophetic, and psychological accuracy of the Bible. The internal evidence for the authority of the Bible comes through the statements of Christ and the other writers of the Scriptures concerning the source of, the accuracy, and the ultimate fulfillment of all the Scriptures. The subject of the authority of the Bible is covered in the area of apologetics. I encourage you to study in this area to be able to give others the reasons for the assurance that you have in the Bible and in Christ (I Pet. 3:15).

2. **Personal rebellion.** People also have authority problems through the resistance to obeying the commands of God merely because they rebel against the person who showed them what God said in the Bible.

3. **Usurped authority.** Pastors and deacons are not the head of the church. Many problems arise within the harmony of the church when the leadership replace Christ as the head of the church and substitute their own leadership for the clear directions that God gives in His Word. When believers are confronted with a choice between obeying Christ through clear teaching of the Bible and to disobey Christ through following faulty church leadership which is leading them away from the Bible there should be no question concerning which side they will choose.

4. **Respect problems.** When the leadership does not understand or teach the Word of God then the people have an unclear signal and often do not know what authority to follow. They often wish to do what God expects of them but are unsure of what the Bible tells them to do. This is especially a problem when the leadership of the church conduct their lives in ways other than in personal application of the Scripture to their own lives. Sin in the leadership destroys the unity and firmness of the body.

B. Theological problems. Most theological differences and problems can be answered through a clear interpretation of all the Scriptures dealing with any specific doctrine. The denominational division of the church today is carnality (I Cor. 1—3), and God demands unity (Phil. 1:27—2:16). All believers in Christ and in the authority of His word can sit down together and unify all their doctrines through careful and scientific study of any disputed passages. The one principle to which they must adhere is the principle that the Scripture is the authority and that if their doctrine disagrees with the Scripture then they must change their doctrine to agree with the Bible. The Holy Spirit does not lead any believer to disobey the Word of God. This is a good test for doctrine to see if it is truly from the leading of the Holy Spirit.

C. Personal problems. Emotional, behavioral, moral, and vocational problems often are answered in the Scriptures. God directs us in our spiritual life through the principles and commands of the Bible. Wisdom of application to our daily lives comes first from our respect for God (Prov. 1:7, 29; 2:5; 3:7; 8:13; 9:10; 10:27; 13:13; 14:2, 16, 26, 27; 15:16, 33; 16:6; 19:23; 22:4; 23:17; 24:21, etc.) Our first concern as believers in Jesus Christ as Savior is our personal walk with Him. The Bible instructs us in our daily walk and deportment in Christ. This instruction is first overt and straight to the point concerning what God wishes us to be and do. The Bible even tells us how we are to feel towards others and ourselves as we develop in Christ and determine to do as He says, Then the Bible gives us wisdom to discern which of the options of life are best for us and keeps us away from the options that are less advantageous for us and destructive of others. These areas will be discussed more fully in Biblical counseling.

II. The process of Biblical problem solving.

Many problems in life can be solved and wise solutions can be found from the Bible. The efficiency of finding God's directions for us and to finding the wisest choices can be greatly enhanced through the systematic use of the Bible study techniques we have discussed in the rest of this text. I recommend the following process to make your Biblical problem solving more effective and Biblical answers easier to find.

A. Encounter and define the problem. Most people get emotionally unstable when they encounter a problem and therefore do not objectively identify what the real problem is. The result is that most people try to heal the unpleasant symptoms of the real spiritual problem rather than solving the problem that is causing the symptoms.

1. Look at the circumstances and the persons having the problem and objectively analyze the symptoms and their underlying causes.

2. Objectively define the problem, considering the Biblical description of the behavior, feelings, maturity level, results, and instructions related to the diagnosis of the problem.

B. Prayerfully request for wisdom and Biblical knowledge. Pray that the Lord will give you wisdom and will clarify your understanding. Ask about the full implications of the symptoms of the problem through a clear understanding of the Word of God and a realization of the problem. Ask God to remove any preconceived assessment and philosophy related to the problem that are contradictory to the Bible.

C. Biblical search. Use your techniques of Bible study to thoroughly comb the Scriptures to reach a complete understanding of God's assessment of the problem and His instructions concerning what is to be done to solve the problem. You cannot give valid counsel to others until you know the will of the Lord concerning the specific problem and its related causes. Any counsel given without seriously searching the Scriptures for God's solutions is presumptuous, and the one giving the counsel is a false prophet who is not representing God.

1. Determine the Biblical terms covering the problem. Use your *Vine's Theological Dictionary of the Old Testament and New Testament* or *Wilson's Old Testament Word Studies* to find the original language synonyms and antonyms used in the passages of Scripture dealing with the Biblical problem. Often your first discovery of the Biblical terms dealing with a problem will be found within a specific Scriptural passage which mentions the problem or a related problem.

a. **Synonyms.** Look for all the Hebrew, Aramaic, and Greek words that mean essentially the same idea.

b. **Antonyms.** Look for all the Hebrew, Aramaic, and Greek words that have opposite meanings to the main words describing the problem to be solved.

c. **Grammatical use.** The grammar in context determines the meaning of words. A word is not a part of speech in itself, but the part of speech is determined by its use in context. Often the meaning of a word is also changed by the meaning of the author as found in the literary context of the statement using the word.

(1) Nouns and pronouns are words that indicate the names of persons, places, or things.

(2) Verbs are words that show action or state of being.

(3) Prepositions are words that show position or relationship.

(4) Adjectives are words used to describe persons, places, or things.

(5) Adverbs are words used to describe verbs, adjectives, or other adverbs.

(6) Any other words specially used in the passage: articles, conjunctions, & interjections.

2. Investigate the lexical meanings of the Biblical terms. We have previously discussed the usage of analytical lexicons for finding the original meaning of Hebrew, Aramaic, and Greek Biblical words. If you need to do so refresh your memory by reviewing the sections of this text dealing with the use of lexicons.

a. **General meaning.** Look at all the meanings given. Try to define the terms in the broadest understanding of the concept of all the usages.

b. **Multiple or process meaning.** See if the Biblical terms used have more extensive process meanings as used in the context of the Scripture. Look at the problem to see if the problem is a result of not fulfilling the spiritual processes commanded by God in His Word.

(1) List each meaning variation listed in the lexicons. Make a complete list of all the meanings and uses of the word found in the passage. Eliminate any meanings that do not fit the Biblical passage.

(2) List process meanings in logical order. If there are many meanings for the word that fit the passage, rearrange the meanings in a logical, sequential order. Evaluate the list to see if there is a specific spiritual process involved in the teaching of the passage.

(3) List Biblical applications and means of teaching the people how to produce the characteristics God expects through teaching the process.

(4) List the steps in the logical process on the page of your Bible. Make a notation, a small arrow pointing to where your process definition is located on the page of your Bible. In a clear area write the original Greek or Hebrew term, and then under the original term number and list the process meanings in logical order.

c. **Synthesized meaning.** Look for the broad concept from synthesizing all the meanings of the Biblical terms. Give the process a generalized title so you can refer to the spiritual truth in abbreviated form.

d. **Exclusive meaning.** Eliminate all meanings that do not fit the specific passage. If the usage of the term is limited by the context of the passage, eliminate all the meanings that do not fit the context. If the meaning of the word is substantially different or better than your translation write the better translation of the original Greek or Hebrew term under the term in your translation.

3. Concordance studies. Use your concordances to comb the Scriptures to find all the references to the problem you are trying to solve.

a. **Look up all Scripture passages in your concordances** where the problem is mentioned throughout the whole Bible. Use the following tools to discover all the passages dealing with the problem being solved.

(1) *Young's Concordance*

(2) *Schmidt's Greek Concordance*

(3) Hebrew Concordance to the Old Testament.

(4) Concordances to the Septuagint.

b. **List all uses for each word form used.** Be careful to look up all the ways the word is translated if you are using an English concordance such as Young's Concordance, and to look up all the different forms of each word.

4. Exegetical study of the Bible passages concerned with the problem to be solved. Do an exegetical study of all the Biblical passages discovered in your concordance searches that speak of the problem you are trying to solve.

a. **Exegete each and all passages mentioning the problem or its solution in their contexts** sufficient to understand the passages and find God's instructions for solving the problem.

b. **Analysis of each passage**, concept by concept. Make a separate page of your notes for each passage and list each concept contained in each passage on separate lines of your passage analysis notes. Make sure that you label each concept line in the margin of your notes with the verse number where the specific concept is found. This will make your synthesis of all the teaching of the whole Scripture much easier than if you have to hunt for the concept in the later phases of your study.

c. **Individual concept labeling**, giving a simple word or concept title for each idea. You can give this simplified title in one of the margins of your notes. This will help you to categorize, outline the major ideas in your Biblical study, and to synthesize all that the Bible teaches concerning the problem into one massive study.

d. **Pattern analysis**, looking for larger categories or divisions of concepts. As you study your shorter concept titles, look for larger patterns and concepts. Begin to group each of these smaller concepts into the larger categories of ideas.

e. **Re-list each concept and verse references on separate note pages** representing the larger concept divisions. By this time you will begin to have a generalized outline of all that the Scriptures teach concerning the problem that you are trying to solve, and a clearer idea of the Biblical solution of the problem.

f. **Look for doctrinal or concept contradictions in your interpretation** of the cognate passages. Any contradictions between passages of Scripture are usually not real contradictions but are caused by faulty interpretation or because the passages are not speaking of the same problem.

(1) Correct your interpretation if it is found to be faulty. Do not insist on perpetuating your mistakes. Remember that God is the authority. You are only supposed to be His mouthpiece.

(2) Set aside any passages which do not agree with the parallel passages. If you discover that some of the passages you have studied do not deal with the problem or its solution, set them aside. Keep your notes and file them for future study.

g. **Repeat listing all passages in narrower analytical lists** until all your ideas and references for similar statements in the Scriptures are listed together on separate lines of your notes. This way you will have your subcategories of Biblical concepts and references for your theological outline all listed together so you can look at the major teachings of the Scripture as units and as a whole.

h. **Rearrange each subconcept division list into a logical, doctrinal, process order.** Look for the sequential logical order for the Biblical teachings of each one of these more condensed concept lists. Recopy your concept groups now in a logical sequential form, adding all the references from all the passages of Scripture that mention each doctrinal point.

i. **Rearrange each major concept collection into a logical order.** Now rearrange each of your more refined pages of notes in a logical order that will show the logical spiritual teaching of the whole Bible concerning your problem.

j. Outline and document each concept into a theological problem definition and Biblical solution. Recopy all your notes into a polished Biblical outline which will have an exhaustive doctrine concerning the solution of the problem.

5. Summary of your Biblical findings concerning the problem. Write a summary of your findings concerning what the Bible teaches about the problem and its solution. Always evaluate your conclusions and the conclusions of others by comparison with the specific teachings of the Scriptures. Always reject conflicting views that contradict the clear teachings of the Bible.

6. Define and summarize the problem and Biblical instructions for the solving of the problem. Simplify your study in concise terms. Include all that the Scripture states into a few succinct, concise statements.

7. List all questions not yet answered. The more complex problems and more complicated Biblical studies will probably leave you with many unanswered questions. Apply what you clearly understand. Make a list of any unanswered questions for later study. Making this list of unanswered questions will alert your mind so you will recognize the solutions and answers to your questions as you are reading other passages and studying other Biblical subjects.

8. List all related areas and problems not yet answered for future study. Include any problems in your interpretation of the Scripture or other problems not yet solved in your study in this list for future investigation.

9. Diagram your process findings. Sometimes you can simplify your findings in a flow chart or simple diagram showing each step to take in the solution of the problem. Take the time to make this chart or diagram at this time.

10. Check to see if there are any other factors not mentioned in the Bible that may be involved in the problem. Sometimes spiritual problems are manifest through the pressures of other non-biblical problems. It may be that you cannot be heard by the person you are trying to help because of the anxiety of trying to deal with other problems. Be sensitive to these other factors so you can help lift the burden on the other person (Gal. 6:2), and make it possible for that person to hear you.

Be very careful not to interpret all problems as spiritual problems. Remember the truth of the book of Job. Job was suffering because he was righteous, not because he had a spiritual problem as was diagnosed by his "friends." I Peter 3 and 4 also stress that the righteous can suffer. Be careful to see the problems of life objectively and Biblically, and deal with all problems according to the teachings of the Scriptures.

11. Write your recommendation for solving the problem based on your discoveries of specific instructions from the Scripture and any other non-biblical factors. Be cautious to insure that your solution does not contradict any specific and clear demands from the Bible.

ASSIGNMENT:

There is much controversy and confusion concerning homosexuality and sexual promiscuity today. AIDS is spreading in epidemic proportion and immoral practices are protected by law. Do a Biblical study concerning these problems. What Biblical terms are used? What does the Bible teach concerning homosexuality and promiscuity? What must we teach concerning these subjects from a Biblical prospective? What attitude should we have concerning those who have been involved with these problems in the past? What approach should we have toward those who are involved with these problems in the present? How is AIDS spread, and how can we help prevent this by Biblical teaching as well as by Biblical action? How can we prevent these problems in the future? How does obedience to the Scripture protect us?

EXEGETICAL PREACHING

The command of Scripture is to "preach the Word." Often people have the wrong idea of what preaching really is. People often equate communication ability with "the gift of gab" and think that the ability as an orator qualifies a person for "preaching".. Too many people think that good preaching includes loud shouting and that the success of the message is dependent on the number of stories used to illustrate Biblical truth. Often the Bible is ignored and the message is not from God, but is the invention of the "preacher". In the Scriptures this definition is wrong. Preaching the Word means communicating the exact message of God as found in the Bible, regardless of the communication talent of the messenger. As long as the hearers completely understand the message of God the preaching has been a success. The following discussion may help you to refine your ability to clearly communicate God's message.

I. Definition of exegetical preaching.

The term "exegesis" comes from the Greek word which means "to cause people to understand." Exegetical preaching is the art of causing people to understand the Bible, the Word of God. Exegetical preaching is illustrated in Nehemiah 8:8 where Ezra and the priests "read in the book in the law of God distinctly, and gave the sense, and caused them (the people) to understand the reading."

II. Characteristics of exegetical preaching.

A. It is always Biblical. In II Tim. 3:15–17 we are told of the accuracy, authority, and effect of the Word of God. The Scriptures are the source of all instruction for believers and the resulting salvation, doctrine, conviction, correction, instruction in righteousness, and good works. II Tim. 4:2 instructs us to proclaim the Word. Stay with the Bible in your preaching, teaching, or Biblical counseling. Preach all that the Word of God states, no more and no less. Anything else will not have the spiritual impact.

B. It is based on the original languages and their grammar. Both Christ (Exodus 3:6; Matt. 22:29–32) and the Apostle Paul (Gen. 22:17, 18; Gal. 3:16) used the original Hebrew grammar to explain theological truths and answer doctrinal questions. Without having a working knowledge of the original Bible languages you will be limited in the Biblical accuracy of your preaching or teaching. If you are faithful to Christ you will be learning for the rest of your life. Make sure that you keep improving your skill in using the original Bible language tools so you will be able to clearly and distinctly explain exactly what the Scriptures mean in your preaching, teaching, or counseling.

C. It is clear and distinct. Ezra and the priests read the Scriptures distinctly before the people who could understand and gave the sense, and caused the people to understand the reading (Neh. 8:8). You cannot teach what you do not know. Your first responsibility is to understand clearly what the Scriptures mean, and to do what they teach before you explain them to others (Ezra 7:10). Remember that "If there is mist in the pulpit there is going to be fog in the pews" (Quote from Howard Hendricks, Dallas Theological Seminary).

D. It is Christ centered. John 5:39 states that the Scriptures are Christ centered. If you preach the Word and you preach exegetically to cause people to understand the Scriptures then you will bring them to understand Christ and to help them establish their relationship with Him through faith. If your message does not point to Christ for those who do not know Him, or if it does not draw people closer to Christ, then your ministry is not truly Biblical and you will be wasting your time.

E. It is Holy Spirit empowered. Jesus Christ said that the Holy Spirit would testify concerning Him (John 15:26). Any time we witness for Christ through the declaration of the Word of God the Holy Spirit will be the source of our power and the energizing force behind our actions and words which bring people to trust what God is saying (Acts 1:8). Except the Lord builds your house you labor in vain in building it (Ps. 127:1). Apart from Him you can do nothing (John 15:4, 5). Your responsibility is to preach the Word clearly. God's responsibility is to bless and empower the preaching of His Word and to work in the lives of the hearers. Always be conscious of the work of the Holy Spirit in the use of Scripture and clearly and objectively state the Biblical truth that the Holy Spirit will use to convict, correct, direct, and comfort your hearers.

F. It is convicting, correcting, and cleansing. The clear declaration of the Word of God brings the hearers into complete understanding of the content of the Scriptures and the source of those Scriptures and makes the people responsible directly to God Himself for what they do with what they have learned (II Tim. 4:2; 3:16). Your responsibility as an exegete of the Word of God will be to preach the whole council of God clearly and to deal with the sins in the lives of your hearers. Charge and challenge your people to change any wrong behavior, attitudes, and decisions to bring themselves into complete harmony with Christ.

G. It is applicable in the lives of the hearers. James 1:22 tells us to be doers of the Word, and not hearers (spectators) only. When you preach always keep the application of the Scriptures in mind so you can clearly challenge your people concerning their lives and conduct, to help them bring their lives into complete harmony with God's will. Real believers in Christ will appreciate this and will make every effort to obey God and honor Christ. Humbly make sure that they understand that the message of the Scripture is not your message but God's demand. If they wish to argue a clear teaching of the Word of God make them argue with the Lord God Himself, not with you.

H. It is life changing and character building. A person cannot practice what he or she does not understand, other than a parrot-like imitation of what he or she observes in the lives of others. True life-changing preaching and teaching comes through a clear declaration of the Word of God. This causes people to mature and take on the characteristics of the character of Christ (Heb. 5:13—6:3). In your preaching and teaching make sure that you emphasize the life-changing message that God is conveying through the complete context of the passage. Clearly tell the hearers what God expects of them from the passage being studied. Help your hearers develop the ability to seek out God's instructions for themselves in their personal study of the Bible.

I. It convinces people of the truth of the gospel and draws people to trust Christ as Savior. A clear transmission of the Word of God is the instrument used by the Holy Spirit to convince people of the truth concerning Christ and to bring people to saving faith in Christ.

J. It prepares maturing believers for service for Christ. After your hearers have made decisions to do what God is saying, and after they have become obedient hearers of the Word of God, make sure that you take them beyond the doctrinal and corrective aspects of the Word of God. Continue your teaching in areas that will help them to become proficient in the Word of God themselves and prepared for all good works (II Tim. 3:17; Titus 3:14).

III. Types or forms of exegetical preaching.

I once had a pastor of a relatively large church haughtily and piously tell me, "The reason I am successful in my preaching is that I preach like Christ. If you want to be successful also just watch me. Every time I preach I preach in parables." He stopped short and stared at me with a shocked expression on his face when I asked him, "Have you read the Sermon on the Mount lately?" I also knew another pastor who only preached against the National Council of Churches, even when his congregation had nothing to do with that organization. Anyone who preaches the Word of God should realize that it is not his own success, but that God blesses the message as the messenger is faithful to Him and His word. The messenger also must be versatile enough in his or her style of delivery so that the message of God that is needed by the people is appropriately and understandably delivered. It is a mistake to preach to people who are not present and on subjects that have nothing to do with your hearers. You should be versatile enough to address the spiritual needs of your hearers and to instruct them on all needed Biblical council. Above all your preaching should be God's message from the Scriptures, not some sermonette you have made up yourself.

Exegetical preaching and teaching comes in many forms and is as flexible as the messenger. You are not limited to expositional preaching alone if you are to be exegetical in your ministry. Every message, counsel, or teaching you give should be Christ centered, Bible oriented and should clearly aim at causing people to understand all the Biblical passages involved in the instruction of the Word of God.

A. Expository preaching. Expository preaching is the systematic teaching through a specific book of the Bible. This is an effective method to acquaint your hearers with the content of the Bible. Biblical content is an important area of training for every believer. If the Bible is thoroughly and completely covered in the preaching and teaching, then every subject in the Bible from evangelism to service will be also presented to the congregation. The expository method of exegetical preaching is the easiest, and takes less work in preparation since it is founded on the first step of good preaching, the thorough study of the Scriptures to know what they say.

There are some precautions to take in expository preaching. **(1) Take special care not to get lazy in your Bible studies and out of touch with your congregation, and do not fail to teach specific Biblical instructions when the church is faced with special problems or challenges. (2) Do not allow yourself to slip into an avoidance habit but teach your people what the Word of God says concerning specific problems that they are having.** You cannot ignore problems because the subject is not in the passage you are scheduled to teach. **(3) Do not avoid specifically stating what God is saying to the believers as individuals** through the passage being studied. Remember that the Holy Spirit uses the clear teaching of God's Word to convict (John 14:15, 21, 24, & 26; II Tim. 3:15, 16). Make sure that you clearly communicate what God has said to do in the instances where He gives clear instructions and warnings.

(4) Make sure that you encourage your people to be faithful to attend regularly. Expository preaching is weak in instructing people who are not faithful to be in all sequential meetings where the Bible book is being studied. If the members of the class or congregation are not regularly present they will not be able to understand what God is saying throughout the whole book. You cannot teach those who are not in attendance or not giving their time to understand what God is saying.

B. Textual preaching. All exegetical preaching is textual. Purely textual preaching, however, selects one text or passage out of a Bible book and thoroughly expounds it so that the hearers can understand what God is saying. I recommend that this approach be used in all forms of preaching or Biblical teaching. Bible exposition systematically teaches all texts and subjects in a specific Bible book. Textual preaching can be selective depending on the occasion, and is more flexible in the choice of Biblical diet.

C. Theological or doctrinal preaching. Theological or doctrinal preaching chooses one doctrinal subject and teaches what the Word of God teaches on that subject throughout the whole Bible. This is important in informing the believers concerning Biblical doctrine. Often this method of preaching or teaching can be inserted in a series when a Bible book contains specific references to an important theological concept, especially if the people are uninformed on the doctrine or if the doctrine is being attacked through cults and false teachers. For example, the doctrine of the Deity of Christ must be clearly taught to all believers, especially when the cults are invading the area where you are administering the Word. This will alert believers concerning the false doctrine, arm them against being swept away by the arguments of the false teachers, and equip them to answer honest questions and to defend the truth.

You have not preached unless you have taught what the Word of God clearly teaches. When we are commanded to "preach the Word" (κήρυξον τὸν λόγον, II Tim. 4:2) we are responsible to "declare" what God has said. The "kerux" (κήρυξ) or messenger (the word used in II Tim. 1:11) is a person who conveyed the message of the king to the people exactly as the king delivered the message, and then, without expressing his own opinion, explained to the people what the king said when the king himself explained to the messenger what he meant. Most denominational doctrinal differences are not Biblical (Phil. 1:27—2:3, Eph. 4:1—6). They are usually caused through blindly following the doctrine of denominational leaders, not through following careful exegetical study of the Scriptures. When you preach theological messages be sure to clearly teach only what the Word of God teaches, and then be sure to apply the truth learned to the lives of your hearers, especially in the ways that God has specifically stated in the context (i.e.: "Wherefore comfort one another with these words." [I Thes. 4:18]).

D. Topical preaching. Sometimes it will be necessary to set aside your normal schedule of teaching for a special need within the church or community. You will address that need through using the topical method of preaching. This is where you teach clearly all that the Bible teaches on the specially chosen subject. There are many special subjects that need to be systematically and clearly taught to assist the saints to mature in the knowledge of the grace of Christ, to live a Christ honoring life, and to avoid the false teachings and traps of this present age. One of the greatest dangers of preaching exclusively from the topical approach is that ministers and teachers can become fixated on a specific subject in which they are interested, and therefore, ignore all other subjects in the Word of God. They become blinded to the spiritual needs of the people and do not declare "the whole council of God" (Acts 20:19—21).

1. **Biographical information.** When beginning a study of a book of the Bible or in teaching the historical areas of the Bible it is important to deal with the lives involved. To fully understand the epistles one must understand about the life of the author, the Apostle Paul. It is also important to understand the lives and thinking of those to whom the Scriptures were written. This is done through carefully exegeting the passages describing the people involved in the Biblical text. Other historical and archaeological facts can also be involved to help your hearers to understand the passages you are discussing.

2. **Historical background.** One cannot understand the account of the fall of Babylon as recorded in the book of Daniel until one understands the historical and archaeological facts that explain and give evidence to what happened. Historical and archaeological information is crucial in the exegesis of certain Biblical passages.

3. **Ethical discourse.** It is impossible to teach or preach the Word of God without teaching ethical responsibility. On the other hand, it may be important to take time from other teaching and preaching series to discuss specific Biblical topics and clearly teach what God expects from His own people. For example, if you have a high instance of potential divorces in your church you should set aside enough time to clearly teach your people what God teaches concerning divorce and the Christian home. By this you can warn your people of the dangers, help those who have not yet been entangled to avoid the problems, and help those who have been divorced to reestablish their lives in a way pleasing to the Lord. A pastor or teacher who avoids speaking frankly and clearly concerning sin and God's solution is not serving God. He is serving himself and already has his reward.

4. **Evangelistic preaching.** The gospel of Jesus Christ should be made clear in all preaching of the Word of God. There are times when your audience contains a large percentage of people who have never trusted Christ as personal Savior. Even one soul is important to Christ. It would be a waste of time to teach ethics or any other Biblical subject without clearly explaining how they can have eternal life through faith in Christ. If the audience is predominately lost then it is important for you to concentrate on the doctrines of salvation and lead your hearers to faith in Christ. Evangelistic preaching should be exegetical and help the hearers clearly understand what the Scriptures teach concerning salvation. That way they will be able to trust God (Christ), not merely believe what the "preacher" is saying.

IV. Who should do exegetical preaching.

A. All believers are called to share the truth of the Scripture (Acts 1:8; Matt. 28:19, 20). Pastors are to prepare their members so they can take up the work of the ministry and the edifying (building up) of the body of Christ (Eph. 4:11, 12). By the time people are members of your church for a few years they should have the equivalent of a Bible School education. By the time they have been members of your church for 15 years they should have the equivalent of a seminary education. Every saint should be able to exegete the passages dealing with the subject of salvation, assurance of salvation, eternal security, personal commitment, doctrine, and practical righteousness. They should also be able to exegetically share these passages with others who are having trouble in understanding or practice. By the time they have been with you for a few more years they should be able to effectively serve in any aspect of the ministry as the Holy Spirit leads.

B. Bible teachers need exegetical skills. Any one involved with teaching the Bible or any application of the Bible should clearly understand the passages and the books they are teaching. When the teachers are done with the students, the students should also understand the content and application of the Biblical passages taught.

C. Pastors need exegetical skills. There are many aspects to being pastor. Men with different gifts unite within the body of Christ to accomplish the task of guiding the church to do the work of the ministry. The gift of prophecy or the declaration of God's message before the people is one aspect of this full responsibility. Teaching and guiding the saints until they are fully able to do the work of the ministry is another area of the pastor's responsibility. Even in evangelism the pastor is responsible to train people to explain the passages of Scripture so people can trust Christ as Savior. All of these aspects of the ministry require exegetical teaching of the Word of God if the pastor is going to succeed.

D. Counselors must explain the answers to life's problems from the Word of God. Although there are some aspects of counseling that have no clear Scriptural instruction, all Christian counseling should be in harmony with the Bible. When there is a spiritual problem manifest through the personal problem for which counsel is sought, the answers to the spiritual problem should come from an exegetical approach to the teachings of the Bible concerning the problem. Most advice or counsel that is given is inappropriate or destructive. God's answers are best.

V. How to judge exegetical preaching (Acts 17:11, 12).

In Acts 17:11 we read that the Bereans were of a higher class of people than those in Thessalonica, in that they welcomed the Word with great eagerness of mind and scrutinized the Scriptures daily to see if the Apostle Paul was telling them the truth. This is a good formula to follow when we are listening to another person expound the Word of God. If the Bereans were considered a better quality of people for comparing the preaching or teaching of Paul with the Scriptures to be sure that what they accepted as truth really was truth, how much more should we follow this process today! (1) We must be open to the truth and teachable. (2) We must also be eager to receive the truth so we are not resistant to the truth being taught. (3) We must consistently and systematically compare the things taught with the Word of God to be sure that nothing we accept contradicts the exegetical teachings of the Bible. (4) If we see that the teachings presented are thoroughly Biblical we should eagerly receive the truth and make it part of our beliefs and behavior. (5) In judging any preaching or teaching we must consider the following factors. Always reject error.

A. Is it based on a text of the Bible? No sermon or teaching is exegetical unless it is founded on the clear understanding of the Biblical texts used. Many sermons heard today are the message of the man, not the message of God. Any spiritual teaching not founded on the Bible or contradictory to the Scriptures should be rejected by the saints and anyone teaching or living contradictory to the Scriptures or without having a solid Biblical foundation for teaching should not be followed. If you are the one leading the people spiritually, make sure that you are leading them through causing them to understand the Scriptures, not through your own wisdom. That way God will be leading them, and you will be truly God's messenger. You will pass the responsibility from God directly to the people through having them fully understand what God is asking of them.

B. Does it make the original text clear in your understanding because of careful explanation of the passage from the original language of the Bible text, or careful study of the passage? One of the minimal qualifications for pastors is that they be scholars of the Word of God as well as able to teach others what the Word of God teaches (I Tim. 3:2; Titus 1:9). Any pastor or spiritual teacher should clearly explain the Scripture passage used as a foundation for the message and its meaning. If you are confused concerning the meaning of the Scriptural teaching after hearing the message, or if you are expected to trust the messenger rather than clearly understand the Scripture, then be suspicious of the truth of the message and check the Scripture for yourself. If you are the pastor or teacher, make sure that your ministry causes people to clearly understand what God is saying in His Word and press the people to do what God tells them to do.

C. Does it convince your mind of the truth being taught? An exegetical ministry not only expounds the meaning of the Scripture by exegesis to convince the minds and spirits of the hearers concerning the truth contained in the Word of God. It presents whatever is necessary to help people understand what God is saying, convinces the hearers of the truth of the Scriptures, and presses the people to accept the message directly from God through the Biblical passage being taught. If the person giving the message does not seem convinced, you are still obligated to do what God tells you through the Scripture. If you are the one responsible to teach or preach the Word of God, make sure that your message is truly the message of God Himself through clearly explaining and applying an appropriate passage of God's Word.

D. Is the content of the message life and character changing? When you listen to another person delivering a message does the message move you to improve or strengthen your relationship with Christ, and to do what God is telling you to do in His Word? If not, is your problem because you do not understand what God is saying in the passage of Scripture, or is it because of your own unwillingness to obey God? If the problem is because you cannot understand the passage of Scripture because the explanation given is not clear, the chances are strong that the message was not an exegetical message from the Scriptures. If you are the one responsible for the administration of the Word of God make sure that you fully and exegetically understand the passage you are teaching. Make sure before you start to teach that you understand how God applies the message of the passage, and that you have applied this truth in your own life first. Then be careful in your delivery to convey the concept that this is God's teaching and tell the people exactly what God asks them to do because of the teaching of the passage. Be careful not to add your own message at this point, but clearly bring your hearers to understand the commands and applicable principles from the passage.

E. Does it prepare you for spiritual maturity and service? An exegetical ministry has an outstanding ability to mature the saints and prepare them for a ministry. Are you maturing spiritually? When you preach or teach exegetically you are clearly expounding the Word of God. If your people are faithful and present regularly when you teach, listen carefully, study the Scriptures for themselves, and apply what they learn in their own lives (Ezra 7:10), then the Holy Spirit controls (Eph. 5:18) and strengthens them to be able to do a ministry also. In your ministry, besides preaching separate passages from week to week, I suggest that you make a plan to guarantee that your people are hearing the whole council of God (Acts 20:27). Plan your messages to instruct your congregation or hearers with a complete systematic coverage of Biblical knowledge, application, and skills so they will be prepared to use any gift that the Holy Spirit gives and to step into any needed area of ministry as God directs (Eph. 4:11-16).

ASSIGNMENT:

Evaluate your preaching ministry to measure your Biblical strengths and weaknesses.

List your Biblical strengths in relation to your Bible study habits, your personal application of Biblical truth in your own life, your exegetical communication of specific Biblical truth through explaining the meaning of Scripture, and the understanding of the Bible by your hearers.

List your Biblical weaknesses and what you will do to improve your ministry to a Biblical standard. Evaluate your own character and ministry with relation to what the Scripture states in I Timothy, II Timothy, Titus, I Peter 5: 1-4, and other passages.

List how you plan to improve your preaching, teaching, and counseling ministry to make your ministry completely obedient to God and effective for Christ.

RULES FOR BIBLICAL PREACHING

Biblical preaching and teaching are two main bridges between the Word of God and the body of Christ. Just as no great bridge ever builds itself by accident, even so good Biblical preaching and teaching must be engineered and carefully constructed through careful adherence to the blueprints God has given through His Word. If you want your ministry to be blessed and used by God, and if you wish the Holy Spirit to empower what you do, you must remember that **if you wish to do the work of God you must do it His way.**

A. Biblical preaching must be Biblical. Make certain that your messages come directly from specific passages of the Scripture or are factual data that substantiates the Bible as truth. In Joshua 1:8 God commands Joshua: "This book of the law shall not depart out of your mouth; but you shall meditate in it day and night, that you may observe to do according to all that is written in it: for then you shall make your way prosperous, and then you shall have good success." You are also commanded to "preach the Word" (II Tim. 4:2). Often pastors and church teachers substitute other criteria for the declaration of the Word of God. They preach Christian behaviorism (practical ethics without Biblical doctrine or the gospel), Christian psychological fads (personality types, good self image, co-dependency, etc.), the substitution of liturgy for Biblical content, or historical heritage (George Washington's prayer). Any ministry that substitutes any other source for the Word of God or any emphasis that does not add to the complete understanding of God's message to mankind through the Bible is doomed to failure. Do not let your illustrations become the center of your sermons or teaching.

B. It must include clear teaching of the Word of God. Insure that your people clearly understand the meaning of the Biblical passage after you have taught it (Neh. 8:8; Titus 1:9). You must start with the foundation that you yourself have thoroughly understood the passage, and have applied the truth of the passage in your own life before you teach the passage to others (II Cor. 10:5, 6). No one can believe what he does not know (Rom. 10:14), and no one can properly use in a mature ministry what he does not understand (Eph. 4:11, 12; II Tim. 3:15-17; Heb. 5:13-6:3). Be a Bible exegete.

C. It must clearly carry the message of the structure of the Biblical passage. Let God speak for Himself through His Word (Heb. 4:12, Titus 1:9). Do not interrupt God by teaching your own message. Find the outline for your message from the structure of the passage being taught, or from broader teachings of Bible doctrine, but always make sure that you are clearly declaring God's message directly from the structure of the Biblical passages involved in your preaching or teaching. Remember that "you cannot pour water from an empty barrel" (quote from Dr. Howard Hendricks, Dallas Theological Seminary, 1958). Neither can you accurately preach the Word of God if you do not thoroughly understand it yourself. You want your listeners to clearly understand that it is **God Who has spoken**, not you. And you want the hearers to **clearly understand what God has said and what He expects them to do**. You can do this only if you adhere to the Scripture and the structure of the passages involved in your teaching, and cause the people to see clearly what God is saying through the passages being studied.

D. It must be logical in argument. God does not play hide and seek with His own; neither is God illogical in His means of communicating His truth. Truth is truth, regardless of what we choose to believe. Logically, we assume that you have already verified the authority and accuracy of the Scriptures as the Word of God. Logically, therefore, we must assume that you are willing to follow the teachings and commands of God as taught through the Scriptures. Most doctrinal differences between true believers in Jesus Christ can easily be resolved through the careful teaching of the logical message of the Scripture. God is trying to reach our spirits through our minds, not through our emotions. You must make sure that you **do not allow your emotional side to confuse your logical thinking so that you misinterpret the message of the Biblical passage being taught to make it mean what you feel**. Preach what you know God is saying through careful textual study. Our faith is founded on observable, objective, verifiable facts, not on myths (II Pet. 1:16; Acts 1:3). You must rely on the clear communication of God's message to the minds of your hearers so they can make their decisions in life founded on a mature understanding of the Word of God, not on their whims (Heb. 5:13—6:3).

E. It must be purposeful. God has truth, reasons, and purposes that He wishes to communicate to the world. He uses the Scripture to inform His people of the truth and to tell them what He expects of them (Gal. 6:7–10; II Tim. 4:3; Titus 1:9; 2:15; 3:8). You must see the purpose for the passages of Scripture that you are teaching and clearly communicate these purposes to your hearers.

F. Illustrate your messages with clear, Biblical examples or easily understood experiences from daily life to help the people understand the Word of God. Biblical illustrations are superior to other illustrations from life, and connect the passage being taught to other passages of Scriptures. Many good Biblical illustrations can be found within the understanding of the words used in the original languages within the Biblical passages. The customs described through Biblical terms often give a clear illustration of the doctrinal truth conveyed. You will find many great Biblical illustrations just by understanding the customs behind the Biblical terms used. The custom of the adoption of sons is a picture of the first chapter of the Epistle to the Ephesians. The choosing of the son, coming of age, the presentation of the son as heir before the public in a formal meeting, the dressing of the son in special garments, and the placing of the seal of being the heir in the family on his finger are all parts of the picture in Ephesians 1 used to describe the relationship of the believer with God through faith in Jesus Christ as personal Savior. If you cannot find Biblical illustrations for Biblical truth then choose clear illustrations from daily life that are clearly understood by your audience at their particular maturity level.

G. The meaning of the passages discussed must be clearly understood by the hearers. Matt. 13:23; 15:10, 11; 24:15; Mark 13:14; Acts 8:30; I Cor. 12:3; 14:6-9, 12, 15, 19, 20; Eph. 3:4–6; 5:17, and many other passages speak of how important it is that God's people understand the accurate meaning of the Biblical doctrine contained in the Scripture passages taught. When you teach or preach, always adhere to the clear explanation of Biblical doctrine contained in specific Bible passages, forcing the people to look at what the Scriptures teach specifically, and illustrating these truths until you have understanding in your hearers.

H. The exegetical message must contain exhortation or Biblical instruction from the Biblical passage. I Tim. 4:13–16 gives (1) a clear progression of exhortation or Biblical advice coming from the reading of the Word of God, (2) the clear explanation of the meaning, and then (3) instructing the hearers concerning the Biblical application of the truth they have been learning. This is exhortation. In your preaching or teaching

convince your hearers of the truth contained in the Biblical passages being discussed. Lead them to faith in Christ. Where they are disobedient let the clearly explained Word of God convict them of sin. Lead them to commitment to Christ. Instruct the saints in the ways of God. Teach the saints by example how to study the Word of God for themselves. Prepare the saints for service. Encourage those who are faithfully honoring Christ and serving Him. If you are truly handling the Word of God then fully expect His people to do what He tells them to do and be what He tells them He expects them to be. Be sure to convey this to your hearers.

I. The exegetical message has clear application as defined through the Word of God itself. With every doctrinal teaching within the Word of God there are specific behavioral objectives where God Himself tells us exactly what He expects from us as believers in Christ. Never stop your message short of giving God's clear application from the passage. You may summarize God's application from the passage if you have not reached the Biblical application yet by the end of your time for presentation. None the less, you must be clear to inform your hearers of what God expects of them because of what He has done (see Rom. 12:1, 2). The Holy Spirit leads through the clear understanding of God's Word, not through sermonettes, whims, and feelings. When God commands us through His Word we do not have to pray to discover His will for our lives. We need to do what He tells us to do. Our prayer should be for further instructions and wisdom to do what He wishes, and for the empowerment of the Holy Spirit on our obedience. Only after we have fully obeyed God in His clear commands can we expect Him to lead us in other ways.

You can find applications to the Scriptures in several grades. (1) First there are overt, **clear applications stated within the context of the passage itself**. These are clear commands and statements of the Bible concerning what we are to be and to do (Eph. 5:3). (2) **Principles found within the context** are next. These are lessons and major ideas taught by the total context of the passage (Eph. 5:1, 2). (3) After you have complied with all the commands and principles of the Scripture and have had your character and personality energized by the Holy Spirit, then God will **give wisdom for undefined areas of life**. These can be taught only to people who have habitually allowed the Scripture to cleanse and mature them (Heb. 5:13—6:3). (4) Finally we find much **encouragement within the context of the Scriptures that comforts and assures those who are obedient to the Lord**, and exhorts them to go on serving the Lord in honor (I Thes. 1:2-10; Heb. 6:10; III John 3-8).

J. The truth of God's Word must be applied in your own life first before you preach or teach it to others. I often advise pastors and Bible teachers not to prepare sermons, but to prepare themselves. If you apply the Scripture that you are learning to your own life first, and if you are constantly growing in your walk with the Lord through constant intent study of the Scripture and the Biblical maturing influence of the Holy Spirit, then you will always have something to say worth hearing (II Cor. 10:5, 6). Otherwise you will detract from the message of God and drive others away from trusting Christ as Savior (Rom. 2:24).

K. Always give a clear challenge to your hearers to make a clear decision to obey God's Word, to commit their lives to serving and honoring Christ, or to trust Christ as personal Savior if they have not done so formerly. Nebulous applications are much like nebulous "shotgun" preaching. If you aim at nothing you are likely to hit it. Be specific in your invitation to trust Christ and to honor Him with all that is done.

NOTES:

HOW TO PREPARE A PASSAGE FOR BIBLICAL PREACHING OR TEACHING

After learning the basic principles of Bible study and having practiced them until they have become habitually easy for you, you will wish to combine them together to be able to use these methods of Bible study to systematically prepare a passage for use in teaching or preaching. When you do start your preparations for exposition there are several things yet to be considered.

I. The goals of Biblical exegetical preaching.

Often the real goals of Biblical study get buried under the priorities of professional preachers and ministers. They tend to forget God's priorities, and substitute their own programs and activities in their place. Biblical preaching or teaching is far more than making the saints feel guilty and Biblical ministries are far more than keeping the saints busy with church activities. Before you consider preparing a passage from God's Word for preaching or teaching consider the priorities given by God Himself. Consider the following goals of exegetical preaching.

A. To warn the lost of the consequences for their sinfulness and to tell them the way of salvation through faith in Christ (Eze. 3:18). God constantly explains the eternal danger for people who remain sin laden and do not trust Christ as Savior. Hell is God's insane asylum where He must confine all who are not cleansed of sin through faith in Jesus Christ as God in the flesh paying for their sins on the cross of Calvary (John 3:14-18, 36).

B. Evangelism: to bring people into a personal relationship with Jesus Christ as personal God and Savior (Titus 2:13, II Tim. 4:5). Without bringing people to a trusting relationship with Christ they are lost forever and all our preaching and teaching will be lost and useless. It is foolish to merely try to make people act like believers without making sure that they are truly trusting in Christ as Savior. There is a difference between (1) believing about Christ and having moral behavior and (2) being truly saved through trusting Christ and becoming one of His.

C. Commitment: to challenge believers in Christ to commit their lives to honor and serve Christ (Titus 2:12; Rom. 12:1-2). Many people waste most of their lives because they put off deciding that they are going to be consistent in following Christ. James 1:8 states that a two-souled (double minded) man is unstable in all his ways. If a believer is not committed to honor and obey Christ in all he or she is or does, that person has to decide on each occasion which action to take. That person is prone to disobedience and committing sin. If believers commit themselves in a permanent decision to honor and serve Christ, then they can give their energies to preparing themselves and laboring for Him.

D. Doctrine: to teach believers the objective meaning of the Scripture (I Tim. 4:6, 11, 13). Your Bible study methods are important because you are supposed to know and transmit the truth of the Scriptures, the Word of God. If you do not have a clear, objective interpretation of the Scriptures the message of God will be warped, hidden and often missing in your ministry. You will be frustrated and discouraged because you will see the superficiality of your efforts, and the character of your people will not be changed. You will not be able to help them and, in reality, will not have anything to offer them. They will not have assurance in God, nor will they have the courage to be what God wishes them to be. Let God speak by His Word through a clear teaching or preaching of the Bible so God's people will understand what God is saying.

E. To encourage believers that are applying the Scriptures to their own lives and lead them to confidence in Christ (Titus 2:13; II Tim. 1:7; 2:19, 21). Many ministers and believers in their congregations believe that the preacher has failed unless he has made everyone in the congregation feel guilty about something. This is an error. If God's people are obedient and honoring to Christ, and if they are serving Him with love, they should be encouraged by the message of the Scriptures administered through the preaching. God says, "Well done, good and faithful servant. . . Enter into the joy of your Lord" (Matt. 25:23), not, "No matter what you do for me I am displeased." You should convey God's message to those who are faithfully serving Christ, and encourage them to continue in their ministries.

F. To inform believers concerning what God says concerning specific sins, and to help them avoid getting involved or to correct their lives if they are involved (II Tim. 2:19). There are sins of ignorance. Many times God's children get into trouble because pastors and Bible teachers have not clearly taught what the Bible teaches concerning sin, and have not brought believers to passages that clearly define specific sins. When I first began my ministry I had a senior pastor of a prestigious church give me a list of doctrines, passages of Scriptures, and of specific sins I was not supposed to mention. Many of his people were practicing those sins and were opposed to those doctrines, and would stop giving to his church if they became angry. I encourage you to do what I did. I made up my mind that I would serve God, not man, and that my message would be "Thus saith the Lord" directly from a clear teaching of God's Word, not man's message. This way believers can get their lives cleansed of sin, avoid sin, and concentrate their spiritual energies to growing in Christ and preparing to serve Him. No matter what anyone else does or teaches, you obey the Word of God and then teach it clearly so your people can understand it and also follow it.

G. To defend the faith by objective teaching. Jude 3 uses a term that means to contend earnestly for the faith. I Pet. 3:15 commands us to defend our faith with demonstrable facts even as we would in a court of law. In your teaching or preaching of the Bible, be sure to give the factual reasons that demonstrate that the message of the Scripture is true, trustworthy, and the responsibility of all believers to follow.

H. To convict those who are unruly and working against the teachings of the Scriptures (II Tim. 4:2; 2:24–26). Many pastors and Bible teachers today fail to challenge their hearers to commit themselves permanently to Jesus Christ, to yield to Him, honor Him, and live for Him (Col. 3:16, 23, 24). They want the Holy Spirit to guide the people through the teaching of the Word of God. Unfortunately they do not recognize

that the Holy Spirit has already guided His own through open commands and principles. Pastors and Bible teachers should clearly tell the people what God has asked of them (II Tim. 4:2, 3; Titus 2:1—3:8). God has clearly given commands to those who trust in Christ as their Savior. The Biblical preacher, teacher, or counselor will clearly communicate God's commands in explaining the Word of God.

I. To train believers and mature them so they can serve Christ effectively (II Tim. 2:2; Eph. 4:11—16; Heb. 5:11—6:3). As stressed before, a believer should have the equivalent of a Bible school training after being a member of your church for around six years. After being a member of your church for 15 years believers should have the equivalent of a seminary training. Ephesians 4 explains that the leaders of the church were not only in their positions to go, evangelize, preach the Word of God, or direct the saints in the ministry. Their responsibility was also to train the saints and mature them through all these ministries so the saints could take up the work of the ministry and the building up of all other believers in the body of Christ. One pastor, realizing the message of Eph. 4:11, 12 summed up the Biblical statement by saying, "I just realized that if the people of the church are not ministers of God, then neither is the pastor" (quote from Pastor M. O. Wright, Key West Baptist Temple, 1975). In your ministry apply the Word of God so clearly, and train the people you are teaching so thoroughly and systematically that they will be able to join you in the ministry, and even take your place if anything were to happen to you.

II. Prepare yourself before you prepare your sermon.

Make sure that you habitually apply all the Scripture to your life first before you ever teach or preach it to others (II Cor 10:5, 6). Otherwise, you will teach your believers that obedience to the Word of God is not necessary and is optional for the saints.

A. The pit traps of the unprepared preacher. It is dangerous for a church to have Biblically unqualified leadership. This is why the Apostle Paul stresses the minimal spiritual qualifications of those who are chosen for church leadership in I Tim. 3 and Titus 1. In I Tim. 3:6, 7 we are instructed not to have a novice in charge of church leadership, so that the leader would not fall into the condemnation of the devil, nor to accept a leader that does not have a good reputation with the unsaved community, to avoid having leaders falling into the trap of the devil. Arrogant, false leadership and immorality within the ministry are some of the most dangerous traps for the church today. A well delivered sermon concerning Biblical truth given through a disobedient messenger merely drives people away from the truth (Rom. 2:18—24).

B: The results of unqualified leadership. Prov. 29:18 states in the Hebrew: "Where there is no revelation or prophecy (the declaration of the Word of God) people are loose, unruly, naked" in the Hebrew. You cannot expect to lead your people in your church or to be effective in serving in the name of Christ if you do not first apply the scripture to your own life.

III. The process of preparing a passage for exposition.

There are several steps you can take in preparing to teach or preach that will insure that you accurately represent God in your ministry. I recommend the following process.

A. Determine the passage you are going to study. Look for **specific spiritual needs** that your audience has. Select a Biblical passage that conveys **God's answer** to their needs. Many times those who are preaching or teaching choose passages and subjects because they are safe, accepted, or lacking in conviction, not because they are needed and are God's specific and timely message for His family. You are wasting your time if you are avoiding teaching the Word of God and answering the problems of your people in times of need.

B. Look at the historical and biographical background of the passage, the author, and the people to whom the passage was originally addressed in order to accurately interpret the passage in the same way that it was originally understood. Collect all the **historical, biographical, archaeological, geographical, and cultural** information concerning the time of the writing of the Scriptural passage and the people to whom it was written.

C. Survey the position of the passage in the theological argument of the Biblical book. All the books of the Bible as units contain a **logical argument to convince** the people to whom the Scriptures are written concerning the truth of certain issues, and to instruct believers concerning their faith, character and conduct. The main theme of the Scriptures is **God manifest through Christ and the relationship of believers to Him through faith**. Look at the unity of the message of **the Bible as a whole**. Try to understand the unified and complete message of **each Bible book as a unit** of the greater message of the whole Bible. Then, seek out the message of **each passage** as a part of the unified message of the Bible book. This will guard against taking the passage out of context and twisting the message of God into another message of your own (Rev. 22:18, 19; Gal. 1:6–9).

D. Analyze the passage itself to determine the message God intended to be conveyed through the passage. You can not faithfully proclaim God's message from a passage until you fully understand what the passage is saying within the passage as a unit, within the book as a part of the totality of the Bible as a whole. Always be aware that the passage you are studying is a part of the greater unified message of the book and of the whole Bible.

1. **Do a simple English analytical study** of the passage. Leave enough space between the lines so you can add analytical notes. Review the **analytical method** if you need to refresh your skill with this approach to studying the Scripture. This should be one of your most familiar and easiest tools for Bible study.

2. **Do a linguistic study** of the passage and add your linguistic notes between the lines of your analytical study. Try Matt. 28:19, 20 for practice.

a. Note the linguistic meaning of the original words. You will find that your Bible studies will become easier and deeper with much less time spent the further you go in developing your Biblical linguistic skills. Practice them until you are expert in their use.

(1) Note all the **lexical meanings** of the word and **synthesize** them into one single main idea of the meaning of the word.

(2) **Eliminate all the meanings that do not fit the context** of the passage.

(3) If the word is used in a **process** concept then **place each step in a logical sequence** so you will be able to teach your people how to do what God wishes them to do, or to be what God wishes them to be.

b. Interpret the message of the word in its context, based on the **grammatical structure of the sentence**. Always remember that each part of the Scriptures is actually a unit of the whole. Always have the complete message of the Bible in mind as you study each part. You will not be able to understand the part without a general understanding of the whole, and you will not be able to understand the whole message of the Bible unless you synthesize the messages of the parts into God's complete message over the years you will be studying the Bible.

(1) Note the **tense, voice, and mood** of each verb. I John 3:4-10 must be interpreted grammatically to accurately communicate the message of that passage as well as of the book as a whole.

(2) Note the **case, number, and gender** of the nouns, pronouns, particles, and adjectives. Look at John 1:1 and notice that the case, number and gender of God (Θεός) and the Word (Λόγος) are nominative, masculine, singular, indicating that God and the Word are the same individual. See if you can strengthen your understanding of the doctrine of the deity of Jesus Christ through this passage linked with Matt. 1:20-23. How will you use this knowledge to help others understand what Jesus did when He died for them on the cross, and to understand and live by their eternal security through faith in Christ? How can you use this knowledge to deal with their anxieties and doubts? How can you use this doctrine to strengthen their honor and service to Christ?

(3) Look for **conjunctions or other words that tie the logical ideas together** into the real meaning of the passage. Look at Phil. 2:1-18 for practice. What are the theological doctrines of this passage? What are the resulting changes that God expects in believers as a result of these doctrinal truths?

(4) Look for **natural illustrations** for the original words within the context of the Bible, the history, or customs of the people from the time the passage was written, or within the experiences of your audience. In II Cor. 10:5, 6 the term "**taking captive**" (αἰχμαλωτίζοντες) in the original language means "to take captive at spear (αἰχμή) point." Study the customs of that day concerning how a prisoner was arrested by a Roman soldier. How does this term relate to how God expects us as believers in Jesus Christ as our personal Savior to control anything that would interfere with our relationship with Him or our service for Him?

3. **List each idea or principle contained in the passage.** How many specific principles can you find in Matt. 19:3-9? How do the specific proclamations of Christ Himself change your teaching concerning divorce and marriage? Who did Christ allow to remarry after divorce? Who did Christ forbid to remarry after divorce? How can believers avoid this entanglement? Under the label for Rom. 10:11-15 I have written the reverse progression in this passage as (1) Truth, (2) Proclaimed, (3) Heard, (4) Accepted truth, (5) Accepted Christ, (6) Salvation, (7) justified.

4. **Give each principle or doctrine a brief yet clear label,** giving a brief description of the passage in an outline form. In Rom. 10:11–15 I have labeled the passage, "The Path to Faith."

5. **Look for logical progressions** in the passage demonstrating the movement of the sequential direction of the teaching of the passage of Scripture. Mark them with a number or letter to show the sequential position of each point within the logic of the statement as a whole.

a. Forward progressions

II Tim. 3:15–17

b. Reverse progressions

Rom. 10:11–15

c. Parallel progressions (all three types) Psalm 1:1–3

E. Interpret the passage theologically, looking for the doctrinal reasons for the obedience required by God. You have not properly taught a behavioral passage until your people have been brought to understand the theological reasons and relationships underlying the behavior expected by God. Look at I Thes. 4:11—5:10 for practice.

F. Look for Biblical commands or implications for our expected behavior and character within the passage being studied. Mark your passage specifically with a code that will be easily followed to locate these commands and implications in the future. List these commands in your sermon notes to guarantee clear teaching of the passage and an accurate Biblical application of your sermon. What are the behavioral results expected from understanding the theology of I Thes. 4:11—5:10?

G. Check to make sure that your interpretations and applications do not conflict with or contradict any other passages of Scripture. Remember that the Scripture does not contradict itself. Use the comparative method of Bible study to compare and contrast your interpretation and applications with the total doctrine of the Bible. If you find contradictions, set your teaching of the passage aside until you can study it further and bring your interpretation and applications into complete agreement with the rest of the Scripture.

H. Check to make sure that your interpretation fits the argument of the whole book. Heb. 6:1–6 does not speak of believers losing their salvation, nor is it an hypothetical argument. Hebrews 6:16–20 teaches the security of believers, along with Hebrews 10:14 (notice the usage of the perfect tense) and Hebrews 13:5. Hebrews 6:1–10 is speaking of the mixed multitude of believers and unbelievers as is Hebrews 4:1–3; 10:26–30; and 12:3–8. Understanding this will change your messages from this book and allow God to speak through your clear exposition of His message for your hearers.

I. Give the passage a title that describes the message of the passage if you can think of a clear title, and **illustrate the passage** as needed. Sometimes you will see a clear descriptive title. Matt. 8:28–34 could be titled "Between the devil and the deep blue sea." Other times your title may reflect the theological content or doctrine contained in the passage.

IV. Other points to consider as you preach the Word.

A. Let God speak for Himself through the Scriptures. When you prepare a passage for preaching you should not tie yourself to a rigid structure like three points and a poem. Rather, teach the doctrine through the structure and logical outline of the passage, and teach God's message for the hearers rather than your own message.

B. Know what you are teaching or keep quiet. You are supposed to be communicating the Word of God, not your own message. If you have a message you manufactured yourself you become a false prophet. Your church will be a "non-prophet" organization. This is worse than being profitless. It is destructive to your hearers and is condemned by God Himself (Rev. 22:18, 19). If you do not understand the passage you are preaching or teaching you need to explain this to your hearers. Then set the passage aside for a time and look for the answers or ask for help from a more mature Bible scholar before you continue your presentation of the passage. Where you are not completely sure of the meaning, but where part of the passage clearly applies to the solving of a problem within your congregation, clearly state your opinion and clearly label this as your opinion. Tell your hearers that what you say in this instance is your opinion, and not necessarily the truth itself. If another, more mature saint, or someone else who understands the passage and the doctrine better than you do is present then turn the teaching of the passage over to that person and support the clear teaching of the Scripture. You can not communicate what you do not know. Do not bluff to cover your ignorance and protect your authority. Make sure that God gets the credit and let Him speak through whomever is available as His spokesman. Your faithfulness will add credibility to your ministry. Lack of faithfulness on your part will ultimately discredit God in the eyes of unbelievers and drive them away from Christ (Rom. 2:24).

C. Be yourself and concentrate in clearly communicating God's message. When you preach, remember that it is God's message that is important, not you as a messenger. God uses many types of people to proclaim His truth. They have different appearances, abilities, and styles of speaking. No one speaking style is any more effective than any other if God is truly being represented in your message. Do not try to copy the style of others, but develop your own ability to communicate the truth. Above all, when people compliment you on your message it should be because they are conscious that you faithfully and accurately transmitted the message of God through His word to them, not because of the cleverness of your presentation. Your hearers should be constantly conscious that God has spoken, not you.

D. Without teaching the Word of God there is no preaching. Sometimes people make a distinction between preaching and teaching. Preaching in their estimation is more noisy and with less Biblical content, but rather dictates what the audience should do. They consider teaching, on the other hand, to be calmer, more content oriented, more boring, less practical, and devoid of application. We are commanded in II Tim. 4:2 to "declare (preach) the Word, to hover over it or stand on it in season (when it is needed) or out of season (before it is needed), reproof (a technical legal term for presenting the evidence in a court of law that establishes guilt), exhorting (a legal term for giving advice that maintains a proper life style) with much patience and teaching (doctrine)." You may make a lot of noise and have a great following in your ministry, but if people are not hearing God speak through your clear teaching of His Word then you have not preached at all. You do not wish to be a false prophet. Carefully preach the Word of God.

E. Apply the Word of God in your own life first (Ezra 7:10; II Cor. 10:5, 6). Make sure that you have applied the truth of Scripture to your own life first before you preach it to others. Preaching without application drives others away from Christ (Rom. 2:18–24). I realize that we have already mentioned this principle. However, it is so important that it should be repeated here in the context of the process of preparing a passage for preaching, teaching, or counseling.

F. Do not lie in your preaching (or in your life). When you illustrate your sermons or your teaching do not lie. Some preachers or evangelists are notorious for "fabulously misrepresenting the truth" in their illustrations. It is a greater sin (if possible) for preachers to break the Word of God than for "sinners", and they will receive the greater condemnation for doing so (James 3:1). When you lie within your sermon, teaching, or counseling, and your hearers know that you are not telling the truth, then you will cause them to doubt the truth of the teachings of Scripture, and you will be guilty of driving them away from the truth (Rom. 2:18–24 again).

G. Preach the whole Word of God and let the chips fall where they may. Many preachers or church leaders choose the parts of the Scriptures that the people wish to hear and portions of Scripture that are not convicting to those who support their ministry. They avoid teaching the passages that convict of sin and contradict popular false doctrines. Make a choice to obey God. I am always thankful that I decided to

serve Christ and not "the church." Choose to serve Christ and to faithfully represent Him in your life as well as your teaching, preaching, or counseling. Teach the whole counsel of God (Acts 20:27). Do not worry whether the message will be received or not. Be as gracious as possible, but always be as clear as you can in your proclamation of the Word of God. If any wish to argue with you on an issue make them debate the issue with God Himself, not with you.

H. Pass the responsibility to your hearers. You have not completed your responsibility until you have passed the responsibility for obeying God to those who heard you teach the passage of the Scripture. Make sure to clearly communicate to your hearers that it is the **responsibility of the hearer or reader of Scripture to obey** each doctrine that God teaches, and to follow the Bible passage being taught exactly. **Give a clear challenge or invitation** for your hearers to **trust Christ as Savior** (II Tim. 4:5; John 14:6; John 3:36), or to **commit themselves to obey and serve Christ** (Rom. 6:11–13; 12:1, 2; Col. 3:17, 23, 24). In Dallas Theological Seminary they taught us to "nail it down." **Be decisive** in your challenge to your hearers to apply the Word of God to their lives, especially and specifically in the areas where they have lack of personal faith, personal commitment, specific disobedience to the direct teaching of specific passages of the Scripture, or dedication of themselves to serve Christ. Also remember to **challenge your hearers to commit themselves to full time ministry** as the Lord leads them. Without this conclusion for your Biblical teaching or preaching, your work will be incomplete, your signal will be unintelligible, and your effect will be weak. Be a prophet of God and clearly challenge the people to do as God demands.

I. Not all preaching should condemn. People who are faithfully serving Christ should be **encouraged** to continue and persevere in their good work through your teaching (Tit. 3:14). People who turn to Christ and trust Him as their Savior should have the **sense of forgiveness and assurance of their salvation** in Christ (John 1:12; 3:14–16, 36; I John 5:10–13). Believers who are sinning should have the **convicting ministry of the Holy Spirit** through your clear teaching of the Word of God so they repent of their sins, turn from their sin and have the awareness of cleansing (I John 1:9). Those who have doubt or do not understand concerning a teaching of Scripture should be **convinced and assured** through your careful teaching of God's Word (Col. 2:2). Those who are committed to Christ and are serving Him should be **instructed and trained** to be even more effective through your preaching of the Word of God (II Tim. 2:2; Eph. 4:11, 12). Believers who are being besieged by false cults and false doctrine should be **warned and instructed in sound doctrine** so they will be able to withstand the attacks of those who speak against the truth (Titus 1:9). Those who are suffering persecution for the sake of Christ should be **encouraged to continue in their faithfulness and courage** (I Pet. 3:13–4:19). Those who are sick, weak, and suffering should be **supported and comforted** through understanding the love of God for them and His provisions for them (I Thes 5:14). Only those who are disobedient and rebellious to God should fall under the **condemnation** of God's Word, and be made to feel uncomfortable with their lives until they surrender and comply with the will of God.

NOTES:

A FINAL THOUGHT FOR YOU

I have tried to be thorough in my discussion of the techniques of Bible study. There is much more that can be developed in your abilities to find, use, and declare the truth of Scripture. I pray that you will continue to develop your Biblical interpretation skills throughout your whole life. I also pray that you will never lose your perspective on Bible study, but will be closer drawn to Christ as you mature in Him. Never allow the pressures of the day, especially the pressures of the ministry, to rob you of the real purpose of understanding the Bible. A true understanding of the Bible will strengthen your close walk with Christ and effectively empower your ministry through the work of the Holy Spirit.

Now that you have carefully mastered how to study the Word of God, and have made each technique of Bible Study a habit, do not consider that you have reached all the knowledge you need concerning spiritual things. These techniques of Bible study and the mastery of using Bible study tools will help you to unlock the meaning of Scripture for yourself and set you free to discover God's truth without having to rely on others to interpret the Bible for you. This is just the beginning. Now you must use the Bible study tools to unlock the doors and find out what the Bible is really saying.

You should be studying the Bible for the rest of your life. As you walk closer to the Lord and mature in Him you will discover that you are just beginning to understand the meaning of the Word of God. Set your goals to master the Word of Righteousness for yourself in the next few years (the opposite of the spiritual babies of Hebrews 5:13, 14). Hebrews teaches that those who master the Word of Righteousness do so through habitual, rigorous, olympic training of their spiritual sense organs to develop the spiritual discernment between the appropriate and the inappropriate. Mastering God's Word will develop true spiritual wisdom and give you the Holy Spirit empowerment and effectiveness for your ministry. Then you will have something worth saying when you preach, teach, or counsel, and then you will say what is worth hearing. Always apply the truth of the Word of God to your own life first. Then God will bless your ministry, empower your message because it is really His message, and use you to change lives.

God bless you in your labor for the Lord. I pray that the sharing of my personal approach to studying the Scriptures has been of benefit to you who love and are serving Christ, and that this book has enriched the effectiveness of your lives and your service for Him. I also pray that you will have fallen in love with the Word of God and have fully realized the treasure that you hold in the Scriptures. You cannot walk with the Lord unless you are going His way. You cannot serve the Lord unless you do it His way. May your life take on new meaning, richness, and depth of understanding, and may you be constantly overjoyed in your walk with the Lord and your faithful service for Him. May you also begin to realize the effectiveness you can have when you accurately represent the Lord through His Word and the power of the Holy Spirit. May you see your spiritual children growing strong and following your example in also serving Christ in the truth.

With love in Christ,

A handwritten signature in black ink, reading "Robert S. Westcott". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

Robert S. Westcott, Ph.D.

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This is an expanded bibliography. There are many other great Bible study tools that have not been included. The references of this bibliography are to help you find good references and build your own Bible study library for yourself. Many of the following Bible study tools can be purchased at a good discount from **Christian Book Distributors**, Box 6000, Peabody, MA 01961 and from used book stores.

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